

# THE ATHENÆUM

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No. 991.

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**DECORATIVE ART SOCIETY, 20, Great Marlborough-street.**—THE GENERAL MEETINGS will be resumed on WEDNESDAY NEXT, when Mr. Crabbe will read a paper "On the Application of Colours to Manufactures." Victory Tickets may be had on application to Mr. E. C. Laugher, Hon. Sec., 17, Sussex-place, Kensington.

**ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.**—The next MONTHLY MEETING of the Subscribing Members will be held on FRIDAY, November 6, at the Rooms of the Institution of Civil Engineers, 25, Great George-street, Westminster. The subject for special discussion will be:—Ancient Carving in Ivory, Stone, or Wood, including the various processes of Engraving and Chasing as applied to Metals.

The Chair will be taken at Four o'clock. Members who cannot personally attend are invited to forward for exhibition any specimens which they may consider as likely to illustrate the subject.

Archæological Institute Apartments, 12, Haymarket. Attendance from Eleven to Five daily.

**T. HUDSON TURNER, Secretary.** The Volume, containing the Proceedings of the Annual Meeting held at Winchester, in September, 1846, is now ready for delivery to Members who have paid their subscriptions for that year.

**INCORPORATED LAW SOCIETY.**—LECTURES, 1846-47.—THREE COURSES OF LECTURES will be delivered in the Hall of the Society, on MONDAY and FRIDAY Evenings, in the Months of November, December, January, February, and March next, at eight o'clock precisely.

**EQUITY AND BANKRUPTCY LECTURES, BY SAMUEL MILLER, ESQ.** During the ensuing Session, the Subjects of these Lectures will be:

1. On the Jurisdiction of Courts of Equity in relation to equitable Mortgages.

2. The Practice of Courts of Equity in relation to Injunctions.

3. The Appointment and Duties of Receivers.

4. The Law and Practice of Courts of Equity in relation to Costs.

5. The Alterations effected in the Practice of Courts of Equity by the recent General Order in relation to Appearance and Answers, Pleas and Demurrers.

6. The Law and Practice of Bankruptcy, with regard to Acts of Bankruptcy, and the Proof of Debt.

**COMMON LAW AND CRIMINAL LAW LECTURES, BY JAMES P. WILDE, ESQ.**

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The Law regulating unlawful Meetings and Assemblies.

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Members of the Society may attend without subscribing. A general invitation is given to the Lecturers, Subscribers cannot be admitted to the Hall after the Lecture has commenced.

**ROBERT MAUGHAM, Secretary.** Law Society's Hall, October 1846.

**WHITTINGTON CLUB AND METROPOLITAN ATHENÆUM,** combining all the comforts and convenience of a Club with the advantages of a Literary and Scientific Institution.—Annual Subscription: Gentlemen, One Guinea; Ladies, Half-a-guinea. The names and entrance fees of persons desirous of becoming Members will now be received by any Member of the Committee, or between the hours of Ten and Five, by any of the following Gentlemen, from whom Prospectuses can also be obtained:—Edward Moxhay, Esq., Treasurer pro tem., Hall of Commerce, Threadneedle-street; Robert Bellin, Esq., 60, Gresham-street; Mr. Laing, 119, Chancery-lane; Messrs. Miller & Jones, 116, Oxford-street; Wm. Eykelbosch, Esq., 3, Moore-place, Kensington-road; and between Ten in the Morning and Eight in the Evening, at the Temporary Office of the Club, 35, (west side) of Lincoln's Inn-fields.

By order of the Committee. C. PAGET, Hon. Sec. 18th Oct. 1846.

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The GOVERNESSES INSTITUTION has been established, to raise the character of Governesses as a class, and thus to improve the tone of Female Education; to assist Governesses in making provision for their old age; and to assist in distress and age those Governesses, whose exertions for their parents, or families, have prevented such a provision.

To prevent misconception, the Committee think it better to remind the public that Governesses cannot, as a body, be *provident*, in the usual acceptance of the word; i.e. they cannot provide for their own declining years. Each individual, as she undertakes the office, knows what its trials are; but she has, almost universally, no choice of action. Death, or misfortune, has thrown upon her the maintenance of one, sometimes of both parents; with mostly the additional care of younger brothers and sisters. By the time that the aged parent has been watched into the grave, and the apothecary and the undertaker paid; by the time, that the younger sister has been fitted for the same duties—her premium as an articulated pupil, or the finishing master's expensive lessons, paid by the governess-sister; by the time, that the brother has left school—where the governess-sister kept him—and can support himself without that home, which the governess-sister supplied; mid-age is attained—care and anxiety are beginning to show the effects of years—and medical advice, and long necessary intervals of mental rest, consume the funds which should prepare for age.

Of all this, however, the employer may know nothing. The same high feeling, which makes the daughter devote herself to the support of her beloved parent; or the sister work cheerfully for those, whom the dying parent bequeathed to her care; will make her silent respecting her generous labour of love.

And shall we call this "improvidence"? Shall she, who has "provided" for the comfort in old age of her widowed mother, or her father, paralytic, imbecile, insane—Shall she, who has by self-sacrifice placed her sisters and brothers in the path of independence, and thus "provided" for their future prosperity—Shall she be told, that she ought first to have provided for *herself*? It is the peculiar character of Christianity to care for others rather than ourselves;—Shall it be a crime in the Governess, that this is usually the very character of her life?

To facilitate the operations of the Institution, its proceedings are subdivided into the following branches:—

**I. TEMPORARY ASSISTANCE TO GOVERNESSES IN DISTRESS, AFFORDED PRIVATELY AND DELICATELY, THROUGH THE LADIES' COMMITTEE.**

To show the necessity and value of this assistance, it may be sufficient to state one or two cases in which it has been rendered.

A lady of much talent, whose sight had become affected, (a not uncommon mode in which Governesses are at once thrown out of employment, even in the full vigour of life,) and whose medical attendants told her that nothing but sea air could benefit her, was found languishing for this unattainable remedy; the closeness of her lodging and the poverty of her diet affecting her less than the seemingly total absence of hope. She was assisted to the sea in a cheap neighbourhood.

Assistance is often rendered in a similar manner—the means afforded for rest and medical aid; or for change of air, to perfect convalescence.

The daughter of a Physician, who had been a Governess all her life till incapacitated by paralysis, became afflicted with cancer requiring operation, whilst her whole income was 20*l.* derived from a day school, and her only time would be her brief holidays. Her expenses were paid to London and she was placed at the Sanatorium, till the operation had been performed by one of our first London surgeons; and then her expenses were again paid to place her at home to resume her labours.

A Governess was compelled to leave her situation by an illness, which consumed all her little savings. On her recovery, her testimonials secured her the offer of an engagement, for which she could neither pay her travelling expenses nor renew her wardrobe. Both were provided; and she is happily and usefully occupied.

The following extract from the First Report illustrates yet further *how* these cases arise: A reference to the Case Book gives the continually recurring and affecting detail—

"Is obliged to maintain an invalid sister, who has no one else to look to."—Cases 6, 31, 34, 78, 81, 83.

"Entirely impoverished by endeavouring to uphold her father's efforts in business."—Cases 8, 68, 92.

"Supported her mother for nearly twenty years."—Cases 52, 75, 97, 98.

"Incapable of taking another situation from extreme nervous excitement, caused by over-exertion and anxiety."—Cases 23, 53, 74.

"Her sight affected from over-exertion, never giving herself any rest, having a mother dependent on her."—Cases 18, 61, 62.

"Supports an aged mother, with a heart affection."—Case 42.

"Had saved a little money, but lent it to a brother who failed."—Case 73.

"Supported both her aged parents, and three orphans of a widowed sister."—Case 65.

"Her father died leaving his family unprovided for, and they have been entirely supported by her exertions."—Case 25.

"Has helped to bring up seven younger brothers and sisters."—Case 38.

"Helped to support her mother and educate her sisters."—Case 56.

"Educated two younger sisters and a niece."—Case 51.

"Her only remaining parent still dependent on her."—Case 40.

"Supported both parents with the assistance of a sister."—Case 38.

"Had the entire support of both parents for nearly twenty years."—Case 50.

"Supported her mother for fourteen years."—Cases 21, 29.

"Devoted all her earnings to the education of her five nieces, who all became Governesses."—Case 93.

"Saved nothing during twenty-six years of exertion, having supported her mother, three younger sisters and a brother, and educated the four."—Case 41.

These are but selections from a lengthened list; and it is quite impossible for the Committee to meet these numerous cases even inadequately, without an increased income. This is a cause to interest those whose children have benefited by the care and kindness of a Governess. This is a cause to interest those whose own relatives may one day meet similar trials. This is a cause to interest especially the sufferers' own fellow-labourers. An annual 5*l.* or 10*l.* from each individual of these classes, would afford ample funds for all.

**II. ANNUITY FUND. ELECTIVE ANNUITIES TO AGED GOVERNESSES, SECURED ON INVESTED CAPITAL AND THUS INDEPENDENT OF THE PROSPERITY OF THE INSTITUTION.**

It is necessary that a capital should be raised, from the interest of which Annuities may be given; as to profess to grant Annuities from annual subscriptions,—from a fluctuating income, which any change of public opinion, or accidental circumstances, might destroy,—would be to risk disappointment to the aged annuitants at (perhaps) the most painful and inconvenient time. Fourteen Annuities have been founded by the investment of 700*l.* in the 3 per cent. Consols; and it is intended to elect at least two in each succeeding May and November, should the funds be received. The Candidates, who must be Governesses above Fifty years of age, require to be approved by the Committee.

Two Annuities were founded in an interesting manner. The Bishop of Durham, feeling for the unsuccessful candidates, offered 50*l.* to meet a similar grant from nine other parties; and in a fortnight the amount was raised. A similar offer has just been made by a Lady, and similarly met.\*

To carry out this design,—the establishment of permanent Annuities granted from funded capital,—the Committee invite benevolent individuals of large fortune to found Annuities bearing their own name. Fellowships and Scholarships are thus founded for those whose minds labour to mould the characters of English wives and mothers.

Donations of Stock or Money, sufficient to establish an Annuity—500*l.*, 750*l.*, 1000*l.*—will be funded in the names of Trustees; the Annuity bearing the founder's name; and the patronage, if he wish it, reserved to him for life. The Committee will be ready to enter into arrangements with parties interested in particular individuals, to found Annuities of any amount on the payment of a certain portion of the necessary capital—the first proceeds

\* A Lady has kindly offered to give 50*l.* to meet a similar Donation from nine others and found a third Annuity in November 1846. Names of Donors will be thankfully received by either Secretary.

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*The Marshes and Islands of the Dukedoms of Stenwick and Holstein*.—[*Die Marschen und Inseln, &c.*] By J. G. Kohl. 3 vols. Dresden and Leipzig, Arnold; London, Williams & Norgate.

Mr. Kohl is improving the success which has attended his former books of travel. For the present work he has chosen a country of no great interest, on the first view of the matter—a land of marshes, embankments and sandy downs, where the inhabitants have to maintain an unceasing conflict with the sea for the soil on which they dwell. Some of the statements made by him respecting these marshes and their people have not the novelty for us which they will offer to general readers in Germany;—where a taste for tales of marine life has been only lately introduced. But there are notices of life there, yielded by the volumes, which will have an interest for us also: since, while we have made acquaintance with nations the most remote from our own in character and longitude, we have cultivated but a superficial knowledge of our nearest relatives in the North—particularly the Frieslanders; to whom, if we must believe Mr. Kohl, we owe a great portion of our maritime greatness.

Placed in a situation where, but for human industry, they must be desolated by the sea, these islands have some peculiar features of interest. They have been formed by the deposits of the ocean; and, if surrendered to its workings, would be continually changing their forms. The tides at some points are making fresh deposits, while at others they are taking land away. Between several of the islands there is a dry path over the sands at ebb; but the traveller must know his course and observe his tide-table well, if he would not be overtaken—as many have been—by the returning waters. Exposed to the sweeping sea-blasts, these islands have but a scanty vegetation save in rich pastures of grass. The sea often inundates their low grounds—drowning the cattle and carrying off the produce. To guard against this, the houses are built, for the most part, on artificial mounds. Husbandry and seafaring are curiously blended among the islanders. The bones of the whale form frequent palisades for their gardens or props for their bee-hives. The sailor-peasant, who was lately engaged in the whale-fishery, may be seen to-day driving his cows—forgetful of the hardships of Davis's Straits. If eclogues were still in fashion, a Friesland pastoral would have some peculiar features;—it would blend sounds of the ocean with the lowing of oxen. Everywhere, the sea mingles with the thoughts and feelings of its people. Here, we find it breaking open an old burial-ground—there, filling up a church with sand. The Frieslanders have been always a seafaring people; and the dangers and hardships of their lives have impressed on their character something of stern seriousness. Of the uncertainty of life at sea, Mr. Kohl gives the following illustrations:—

When first I heard that the wives of sailors dressed themselves in black during the absence of their husbands, I thought there must be some exaggeration in the statement. On inquiry, however, I found it true. An old woman said to me:—"Sir, my neighbours would think strangely of me if, while my husband is at sea, I should go to church out of mourning, or with a gay kerchief on my head." \* \* \* "Have you lost any of your family at sea?" said I, to an old Frieslander, as I stepped into his small but cleanly cottage. "I have still my wife," said he, as he introduced the good woman to me. "We had four children," he continued,—a daughter, who is busy

now in the kitchen, and three fine bold sons, who all went to sea. The youngest lost his vessel and his life on a voyage to Marseilles,—and his bones lie in the Mediterranean. The next was lost in the whale fishery in Davis's Straits. The eldest, who was the ablest and most enterprising man of the three, rose, in the service of Holland, to be captain of a ship. There is the picture of his vessel, called 'The Two Brothers,' which he sent to us the other year;—you can take it down and look at it, sir. This son—our pride and hope—wrote to us, in the autumn of last year, saying that he had had a good voyage from Batavia to Amsterdam; but had brought with him a bad fever, which would not leave him. He hoped, however, soon to send us better news. I prepared to go and see if I could be of use to my son; but, a fortnight later, another letter came to tell me that he had died, from the effects of the Batavia fever, in the Hospital of Amsterdam. So, sir, it happens to many poor parents here. Their sons must go to sea, and do something for themselves;—and often they come not back, but leave the old, mourning, alone in their homes." \* \* \* That comparatively few of the males die at home is a fact proved by the burial-grounds on these islands,—which contain far more inscriptions for women than for men. The common form of monument for those who die at home is a *ship* carved on the gravestone; and I was interested to find how the stone-cutters and epitaph-writers have observed the analogies between human life and sea-faring. The verses generally carry some allusion to the figure of a vessel unrigged and lying at anchor. For instance, I found, on one stone, the following verse:—"The voyage of the world brings sorrow, danger, and want; but a happy death floats us to rest in the haven of paradise." The stone-cutter had taken the words literally enough; for he had carved, as an image of heaven, a quiet little bay, partly surrounded by houses, resembling those of the harbours of Wyk, Husum, and Tondern. On another stone I found the words:—

Steer so across the sea of life  
As not to miss the port of Heaven!

I observed a trait in these churchyards which somewhat reminded me of the devotion of Hindoo widows. The Friesland widows do not, it is true, carry their devotion quite so far; but, when they erect tombstones for their departed husbands, they place their own names in the epitaph, as if anticipating the day of reunion in the grave. One of these inscriptions for the dead and the living reads as follows:—"Here rest the bones of a good seaman, N.N., born March 17, A.D. 1786; died April 12, A.D. 1834;—also, in hope of a joyful resurrection, the bones of his wife N.N., born May 1, A.D. 1797, died . . . .". You find, too, sometimes an old married couple that expecting soon to be called away, perform, as far as they can, their own funeral ceremonies. They procure their coffins, have their grave made ready, and erect a tombstone, with the favourite emblem of the ship upon it, and some pious sentence suitably decorated. Their christian names, surnames, and titles are given, with the days of their birth,—and only the dates of their death are left to be supplied. And every Sunday, as they go to church, they can look upon this monument, and find some satisfaction in the thought that they have done all things in life for themselves, and finished their task in an orderly and respectable manner,—leaving to others only the trouble of laying them in the ground.

Our Folk-Lore columns might be largely illustrated from the superstitions of Friesland. It should be noticed, however, that many of the legends of which Mr. Kohl writes in the present tense belong already to the past,—or are rapidly fading away. Amongst ourselves, the time is fast coming when our village crones will gossip of galvanism and mesmerism rather than of fairies and fairy-charms; and there is much interest, therefore, in collecting, wherever they can be found, the popular traditions of various lands, and observing their many points of resemblance ere it be too late.

I have already said that the Frieslanders are a true sea-faring people; and shown how the sea mingles with all their traditions. One of these tells of the

*Mannigfual*,—a vessel so large that the commander in giving his orders, has to ride about the deck on horseback. Her masts are like mountain-peaks; and her rigging is so extensive that the sailors who go to the top when young come down with grey beards and hoary heads. \* \* In Friesland, the gnomes, or subterraneous elves, are styled "*Oenverceske*," and in some of the islands, *Oenverbankske* (i.e., probably, "dwelling under the banks"). In Holstein, they are called "*Dwarge*" (dwarfs) or *Unnerske*. Of these gnomes the Frieslanders tell the same stories which other nations tell of their "good people" or fairies,—and which our old German poets yet relate of our gnomes, watersprites, Erl-king and his daughter, &c. This agreement of so many tribes in their fables and superstitions is a phenomenon worthy of more attention from philosophers than it has found. Either, in old times the people of Europe must have made a mutual exchange of their traditions, (as we now exchange fashions of cravats and surtouts) or, the various tribes must have been inspired to utter the same half-incoherent and half-significant fables. The Friesland gnomes are often in love with the daughters of men; and lead them away to subterraneous caves,—where they keep them for centuries, leading them to believe that as many days only have passed. They steal children, too, from their cradles; and leave changelings in their place. To prevent this, the Friesland mothers put bibles under the pillows of their infants. On certain conditions, however, the little subterraneous men will help their human neighbours to build houses and churches; but they request a return of services,—and when these are paid they entertain their human friends in their caves. Sometimes they need help, themselves, to open the closed-up mouth of a cave, or mend some domestic implement. On their part, they are ready to lend; and the people borrow cups, plates and pots from the dwarfs when they wish to make a wedding-feast. They lend gold, too,—sometimes at interest and sometimes without. They help the peasant out of his difficulty when his wagon-wheels have stuck in the mud; or bring him water and pancakes when he wants refreshment in the field. \* \* A poor Friesland maiden went out, one day; and, as she passed by a hill, she heard a dwarf singing and hammering—for the gnomes are clever smiths. The song pleased her so much that she involuntarily uttered a wish that she might sing as well as the little musician, and live like him underground. Scarcely had she so expressed herself, when the dwarf ceased singing; and a voice sounded out of the hill, saying:—"Would you like to live with us?" "Ay! why not?" replied the maiden;—who, perhaps, had no great pleasure above ground. Instantly, the dwarf came out of the hill, and made his confession of love to the maiden; offering her at once his hand and a share in his subterranean abode. She accepted the offer; and lived for some time very comfortably,—finding in the dwarf a good-natured little husband. In general, however, the Friesland girls have a dread of all such connexions; and if they have been seduced into any promises by the gnomes, endeavour to extricate themselves from the intrigue as soon as possible. As an instance, the following story is told:—A certain Friesland girl, named Ingè, of Rantum, had, in some way, contracted an acquaintance with one of the dwarfs, who had fixed the marriage-day, and would release the reluctant maiden on one condition only—that she should find out the proper name of her suitor before the appointed time. The maiden tried every artifice to discover the secret,—but in vain. As the dreaded day drew near, her hopes of escape declined; and she fell into a deep melancholy. In this mood, on the morn of her impending marriage, she went into the fields, and plucked flowers, saying to herself,—"These flowers are happier than I." As she was stooping to gather one, she thought she heard a noise under the ground. She listened, and found that it was the voice of her dwarf-lover,—who was tumbling about and frolicking in his delight because his wedding was so near. Ingè continued listening; and heard him singing—"To-day I must bake, cook, broil, dress, wash, and brew; for this is my wedding-day. My bride is the beautiful Ingè, of Rantum; and my name is *Ekke Nekkepem*. Hurrah! Nobody knows that but myself!" "Ay; but I know it too!" whispered Ingè,

as the heavy stone fell from her heart. She stuck her nose in her bosom, and hastened home. Towards evening, the dwarf came to demand his bride. "Many thanks, dear *Ekke Nekkepen*," said she; "but I would rather stay at home." At this, the smiling face of the expectant bridegroom was contracted into a dismal frown; for he remembered how he had disclosed his secret during his excitement. However, as dwarfs are noted for keeping their promises, he relinquished all claim upon Inge.

To those who remain at home the death of friends at sea is communicated by spectral visitors. The husband or brother, whose body has perished in the waves, appears to the wife or sister in the dress in which he was drowned, with wet hair and dripping clothes. He comes to the window, or stands beside the door; but must not enter the house. In the morning is found, on the spot where he stood, the salt-water that oozed from his clothes. He appears in this way to all his relatives, until they are convinced of his death, put on mourning, and pray for the repose of his soul. At the Hallig, these nightly visitors are styled "*Gongern*." \* \* \* Another spectre which may be mentioned is the *Staven-Wüfke*. This is a mourning woman, who appears on the hills and mounds where once stood human habitations—but which are now bare and desolate, washed with the sea, or covered with the sand of the downs. Sometimes the melancholy apparition wanders about the hill; at other times she is seen sitting and weeping on the spot once occupied by the domestic hearth. I must confess this ghost does some credit to the Friesland imagination. It is significant and touching. The scenery is appropriate. Imagine the mound where once the cottage stood, now beaten by the sea in front and having sandy downs that stretch away behind it. On the edge of the hill sits the *Staven-Wüfke*,—weeping as she recollects the dear scenes of the past. A poet might select this topic.

Among the most simple and severed from the world of those who belong to it, are the people of the Hallig Islands. Of these, Mr. Kohl gives some anecdotes of interest:—

Though very pious, they allow a flood which threatens to carry away their hay or other produce to disturb them in the performance of divine service. On such an exciting occasion, they will all rush out of church in their Sunday array,—and hasten to save the hay-hovels as well as they can. A preacher at the Hallig told me that, on one of these occasions, he had just begun his sermon when there was a movement in the congregation. One after another ran up the pulpit-stairs, seized the parson's gown, and exclaimed—"Mr. Parson, the water is coming!" He prorogued the service; and exhorted the people to meet again when they should have made their hay secure. He then led the way to the field, and helped them in their task; and when, in the course of about three hours, the work was done, the congregation re-assembled to thank God for the rescue of their property.—In the island of Heligoland, the coming of the snipes occasions an interruption of divine service. When a flock arrives, all must be ready to take them; and if one calls out in the church—"Herr Pastor, *de snipp is do!*" ("Mr. Parson, the snipes are here!") the service is immediately concluded.

There is a striking resemblance in the droll popular stories of various lands. For instance, some of the grotesque blunders attributed by the people of Essex to the wise men of Coggeshall are to be heard of the natives of some of these islands by their neighbours. The following, however, we have not met with in Essex:—

Nine of the men of Busum swam out some distance into the sea, one day. As they returned, each feared lest one of his comrades should be drowned, and began to count; but, as each omitted himself, could only make eight of the party. All concluded, therefore, that one must have been drowned. On reaching the shore, and finding that this was not so, they mentioned their perplexity to a foreigner,—begging him to teach them how to count rightly. He advised them, after all lying down and sticking their noses into the sand, to rise and count the number of impressions. This they did: and since that time the men of Busum have known how to count nine.

This method of "counting noses" is, in fact, a novelty to us altogether.

The stream of popular traditions, however, like other streams, diminishes its volume as its sources are approached:—

In several lands near the coast,—for instance, Courland and Livonia—I had heard that, within the memory of living people, Christian preachers had been accustomed to pray that their coast might be blessed (*i. e.* with wrecks!) In the interior of Friesland, I was assured that this was still a custom in some of the islands. When I reached these islands, I asked about this singular prayer for shipwrecks; and I was told that it had been long disused there,—but that I might find it still in use on the Danish island of Romoe. Finally, I questioned a man who came from that island. He denied the statement totally; and said that when the pastor prayed for the coast, it referred only to fishing, and the collection of amber—not to wrecks. A good woman, nevertheless, told me that she had heard something very like the prayer in question; but added, that the preacher did not exactly pray that ships might be wrecked,—but, if wrecks must take place, that they might be drifted to the coast of Heligoland.

Here, for the present, we must bring our notice to a close;—though it is not impossible that we may return to these volumes for some further traits of manners.

#### Historical Parallels. 3 vols. Knight.

THE fact of historical parallels is one of the most curious in literary experience; and leads to questions of moral doctrine which are of universal interest. It is impossible to place the events of the English and French Revolutions in two opposite columns and find the series of events the same in both, without acknowledging that moral laws are, whether necessitated or voluntary, as certain in their operation as natural. This being the case, such a series of events becomes highly exemplary and instructive to governments and nations. In the work before us, we have the fact adopted as the basis of a method by which the compiler has succeeded in drawing examples from a variety of sources,—different countries, in different ages, and in different states of civilization: thereby showing, as he thinks, "that no particular virtues or vices have been inherent in any nation; believing as he does that human nature and human passions are everywhere alike, and that the great differences in national character are mainly to be ascribed to external circumstances and training." This, however, we would suggest to our theorist, is not altogether a satisfactory solution; since we have to seek an origin for those very differences in the circumstances and training to which he refers. Nor will a physical origin, however plausible or well founded in fact, satisfy the competent reasoner on the subject. An assumption is implied in his argument—of which, as it appears to us, the writer has not the least idea. We must not, therefore, look, in the present work, for the philosophy of the subject; but only for an application of the method to such historical details as in the compiler's opinion might be rendered amusing. To some extent, he has succeeded in his aim.

After treating of the mythic period of Grecian history—comparing the savage state of Greece with that of Scandinavia, and giving anecdotes of northern warriors worthy to be paralleled with Hercules and Theseus—the writer proceeds to illustrate the then state of Greece by that of England subsequent to the Conquest. The Argonautic expedition and Theban war suggest to him the story of Don Pedro of Castile: and the statement of the parallel may be taken as a favourable specimen of the style and contents of the book:—

"Don Pedro was the legitimate heir to the crown

of Castile. Don Henry and Don Fadrique (or Frederick) were his half-brothers by Donna Leonora de Guzman, whom their father had entertained as his mistress, and even proclaimed queen, during the life-time of his lawful wife. When Pedro succeeded to the throne, at his mother's instigation he put her rival to death; his brothers, Henry and Fadrique, escaped, and the former renounced his allegiance: the latter fled into Portugal; but after some time he made his peace, returned, and was appointed master of the Order of St. Iago. When several months had elapsed, he was invited to join the court at Seville, and take his share in the amusements of an approaching tournament. He accepted the invitation, but was sternly and ominously received, and immediately executed within the palace. The friends of Pedro asserted, that the king had, that very day, detected Don Fadrique in a correspondence with his brother Henry and the Arragonese; while popular belief attributed the slaughter of the master to the influence of Pedro's mistress, Maria de Padilla. The circumstances of this event are powerfully described in one of the Spanish ballads so admirably translated by Mr. Lockhart. \* \* After Pedro had alienated his people's hearts by his cruelty, Don Henry returned with a formidable body of French auxiliaries. At first the fortune of the rightful owner of the throne, who was supported by Edward the Black Prince, prevailed, and the invader was obliged to retire back to France: but suddenly renewing the attack, assisted by Du Guesclin, the flower of French knighthood, after the English auxiliaries had quitted Spain, he defeated and took prisoner his brother. Upon entering the chamber where he was confined, Henry exclaimed, 'Where is that whoreson and Jew, who calls himself King of Castile?' Pedro, as proud and fearless as he was cruel, stepped instantly forward, and replied, 'Here I stand, the lawful son and heir of Don Alphonso, and it is thou that art but a false bastard.' The rival brothers instantly grappled like lions; the French knights, and Du Guesclin himself, looking on. Henry drew his poniard, and wounded Pedro in the face, but his body was protected by a coat of mail. A violent struggle ensued. Henry fell across a bench, and his brother, being uppermost, had well nigh mastered him, when one of Henry's followers seizing Don Pedro by the leg, turned him over, and his master thus at length gaining the upper hand, instantly stabbed the king to the heart. Menard, in his history of Du Guesclin, says that, while all around gazed like statues on the furious struggle of the brothers, Du Guesclin exclaimed to this attendant of Henry, 'What! will you stand by, and see your master placed at such a pass by a false renegade? Make forward and help him, for well you may.'—At Athens, the poets who contended for the tragic prize were expected to exhibit three pieces, which, from their number, were called collectively a trilogy, together with a fourth, satirical, drama, which came last in the order of representation, like our farces now. Often they chose for the argument of these tragedies different events in the same story, so that the three formed a connected whole: of which an instance, the only instance extant, remains in the Agamemnon, Choe-phoroi, and Eumenides of Æschylus. The tale which has just been narrated is well fitted for this kind of representation, and would furnish materials not unworthy even of that poet's genius. In the first play we may imagine an insulted queen and deserted wife, brooding over past injuries, rejoicing in the prospect of revenge, and urging the savage temper of her son to seek it in the blood of those who should have been dearest to him: the play terminating with the death of Leonora de Guzman, and the escape of her sons, preserved, like Ortes, to be at once the ministers of vengeance and the instruments of further crime. For the second, the unsuspecting confidence of Don Fadrique, his rejection of the signs and warnings, which were offered in vain, and the successful machinations of a wicked, perhaps a rejected woman, acting upon the proud and cruel Pedro, are well suited; while the chorus would find a fitting part, at first, in dark and indistinct presages of evil, and lamentations over the blindness with which the fated victim rushed into the snare; and at the end, in indignant description of the circumstances of horror narrated in the ballad, and in joining the aged nurse to bewail the death of her foster son, and denouncing

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vengeance upon the murderer's head. The third would contain the capture of Pedro, the mutual defiance and death-struggle of the brothers, and the barbarous exposure by Henry of his brother's corpse: while at the end the impression of these horrors might be relieved by the constant love of Maria de Padilla, who, now neglected and despised, still watched over the forsaken body of her monarch and lover, with a fidelity worthy of a purer bosom."

There are talent and taste displayed in this treatment of the subject. We may further note for approbation the stories of Wallace—the Emperor Paul—and the Conspiracy of the Pazzi. Some of the chapters are of thrilling interest;—such as that which groups together the Invasion of Scythia by Darius, the Destruction of Crassus and his army by the Parthians, and the Retreats of Antony—of Julian—and of Napoleon from Moscow. The Plagues of Athens, Constantinople, Florence, Milan, and London are also placed in fearful juxtaposition. With such materials the book cannot fail of being attractive. We wish, nevertheless, that with much description, there had been a larger proportion of reflective passages.

*The Englishwoman in Egypt: Letters from Cairo, written during a Residence there in 1845-46, with E. W. Lane, Esq. By his Sister. Second Series. Knight & Co.*

THE first series of these entertaining and useful letters we noticed about two years ago [*Ath.* No. 882]. The present is in neither respect inferior to the previous volumes. Egypt, in fact, is become as closely connected with us as any part of the United States of America; and so long as it remains the great highway to our Oriental possessions, must be regarded by us with an interest which it does not intrinsically possess. It is for our gain to preserve amicable relations with the country,—not merely with the government, but with the people; and to do this effectually, we must know their character and modes of life. Intercourse on their part with Europeans—not merely for purposes of trade, but of a friendly and domestic kind—is now frequent; and in time—if no insult be offered to their prejudices, and no scorn expressed for their national peculiarities—it will probably be general. It is our duty—an important branch of the mission confided to our nation—to introduce civilization into all the regions with which conquest or commerce brings us into contact. This can be done only by mildness, kindness, conciliation, courtesy, in all the relations of life. In the work before us, we are gratified to perceive that, in so far at least as Cairo is concerned, this object is thoroughly understood. Both Mr. Lane and his sister have rendered themselves agreeable to the inhabitants; and the Protestant clergyman and his wife seem to be universally beloved. The confidential footing on which both ladies stand with the ladies of the harems—from the household of the Pasha down to that of the humble merchants and tradesmen—is a gratifying subject of contemplation. Their example, no doubt, is imitated by other Englishwomen; and these, coupled with the generally honourable conduct of our own sex, will, we hope, be found to neutralize the mischievous tendency created by the conduct of unprincipled adventurers who abound in such places and are the disgrace of the British name:—

"The consideration shown us," says Mrs. Poole, "by the lady-treasurer, and all connected with the Kasr-on-Neel, was but a confirmation of what I have before remarked to you, that my dear friend Mrs. Lieder (the clergyman's wife) had, during her residence in Egypt, completely won their confidence and affection. She had much of prejudice to overcome when she was introduced into the Harem of Mohamad 'Alee; but before many weeks had passed, a

general feeling pervaded the minds of its members that the English lady desired their good, and they looked with pleasure for the hour of her arrival. That feeling has grown into affection; and I have always seen them welcome her as though she were a near relation."

The magnificence of the Pasha's household passes belief. We shall not, however, dwell on its scenes of splendour,—the costly gifts and dresses worn by the ladies, and even slaves, of the harem. For such descriptions we must refer to the book itself.

Education, we know, is not wholly neglected in Egypt; and the measures now taken to increase its diffusion are full of promise for another generation. There is at least one school in every moderate-sized village,—and there are many in every town. The payment for each boy at the schools unconnected with the mosques, is so trifling as to be no obstacle in the way of even poor parents. In those attached to the mosques, no charge whatever is made:—

"Grammar, rhetoric, versification, logic, the interpretation of the Kur-an, and the whole system of religion and law, with all other knowledge deemed useful, which seldom includes the mere elements of mathematics, are attained by studying at a collegiate mosque, and at no expense; for the professors receive no pay either from the students, who are mostly of the poorer classes, or from the funds of the mosque."

One of the great social evils of the Egyptians is the early marriage of the males,—generally while mere boys:—

"It is a common thing to see a sweet intelligent youth, from whose manners and conversation the fairest promise may be deduced, growing up to the age of fourteen years, or perhaps fifteen, with his mind little tainted by example. When, however, he has attained those years, he is attacked by the Harem of his father on the subject of marriage; and his mother especially urges upon her child the necessity of an early contract. The boy, of course, consents: there is something so manly in having his own Harem, that he is far from being averse to the arrangement. He is married; and at once degenerates into a selfish, sensual character. No art is left untried, no means of fascination are neglected, no attainable luxury is unemployed, to secure to his Harem his exclusive attention. In some instances, after a lapse of years, the victim sobers down into a worthy husband; but more frequently he continues through life the slave of self-indulgence. The change in the powers of the mind immediately consequent upon this, can hardly be imagined. The sharp, intelligent boy is quickly transformed into a dull, heavy blockhead. It is very generally observed that the promise given by the youth of mental excellence is rarely fulfilled by the man. It is curious that, though the Arabs are surprisingly quick in learning, at least four-fifths of their literature consists of little more than compilations. Talent generally lasts with them, but very seldom genius."

The great responsibility which, in the Mohammedan system, attaches to the paternal character offers a curious inconsistency with a general practice like this. Thus, it is said by Mr. Lane:—

"The Muslims rightly regard a child as a trust committed by God to its parents, who, they hold, are responsible for the manner in which they bring it up, and will be examined on this subject on the day of judgment. But they further venture to say, that 'the first who will lay hold of a man on the day of judgment will be his wife and children, who [if he have been deficient in his duty to them] will present themselves before God, and say, "O our Lord, take for us our due from him; for he taught us not that of which we were ignorant, and he fed us with forbidden food, and we knew not;" and their due will be taken from him.' By this is meant, that a certain proportion of the good works which the man may have done, and his children and wife neglected, will be set down to their account; or that a similar proportion of their evil works will be transferred to his account."

The funerals of the Egyptians exhibit the

ceremonial of grief in forms that are very striking:—

"All apostrophized the deceased; slaves as well as relations. One cried, 'Have I not loved thee, and have not mine eyes worshipped thee?' Another, 'Thou art young, my heart's treasure, my beloved! O! thou art very young to leave thy husband, and thy mother!' Another, a slave, cried, 'I have made thy bread; must thou for ever leave thy poor slave? O, my mistress, wilt thou no longer eat what my hands may prepare?' Then cried another slave, 'Have I not cooked for thee the choicest dainties? Wilt thou no longer remain with us? Canst thou leave us desolate? O! come back again, my beloved! My mistress, come back, to thy wretched slave; and she will prepare for thee sweetmeats with honey and sugar, and perfumes, and use all her skill to please thee!' This was said by a very fat old negro woman. One poor slave fainted several times, evidently from real affection combined with fatigue. It was astonishing that they could endure so much excitement and exertion of mind and body."

Between the Mohammedan saints and those of Christendom during the middle ages there are many points of resemblance. One, and by no means the least extraordinary, of these relates to the whims of such personages in regard to the choice of a final resting-place:—

"I have read accounts of refractory Muslim saints who have, after death, resisted being carried to any place of burial excepting one on which, it is supposed by many, they had fixed their choice. A few days since I saw a procession attending the bier of one of that most singular fraternity. Instead of the usual wailing, men were shouting and women screaming for joy, and uttering the zagharet; while the beating of drums rendered the confusion of sounds complete. Scarcely had the hundreds following the bier passed our house, when the tide of human beings seemed checked, and in another minute rushed back with impetuosity. The saint had raised his hands, they said, and the bearers of the bier felt themselves forcibly prevented from proceeding by the way they intended. The Welee had first travelled east; now he travelled west; and we concluded that he was content. But a few hours after, the procession again passed our house: the people running with the bier; and men, women, and children increasing in numbers every minute; and I do believe that nine-tenths of the multitude believed that the bearers were supernaturally withheld from carrying the bier their own way on every occasion that they changed their course. As in the morning, so again in the afternoon, the attempt to carry their burthen eastward failed; and in nearly as short a time as before, they turned and retraced their steps. When almost opposite to our house they made a stand, and that was a moment of some uneasiness; for it was possible they might insist upon raising a tomb in the very thoroughfare, or even in our house. Such things have been done, and the tomb of a Welee has prevented the possibility of anything of considerable size passing through some of the principal streets of Cairo. In opening the new road to the citadel, by order of the Pasha, the tomb of a Welee was taken down,—but it is now being rebuilt nearly in the centre of the road; because, it is said, the Pasha's sleep has been disturbed by the saint's nightly visitations, requiring restitution of his rights. Our fears that the restless Welee would become a neighbour, were quieted by the bearers rushing forward as if impelled by something that seemed to urge them onward. For that night we heard no more of the saint; but on the following day we found that his bearers had had no rest but for one quarter of an hour, during which their burden was content to stay in the tomb of his parents."

Here is old St. Cuthbert, with his favourite shrine of Durham! Another point of resemblance is the power to perform miracles—and attainable by the same means; viz. prayer and ascetic observances of the most rigid nature. The following relation is supplied by Mr. Lane:—

"One of my friends in Cairo, Abu-l-Kásim of Geelán, entertained me with a long relation of the mortifications and other means which he employed to attain the rank of a Welee. These were chiefly



self-denial and a perfect reliance upon Providence. He left his home in a state of voluntary destitution and complete nudity, to travel through Persia and the surrounding countries, and yet more distant regions if necessary, in search of a spiritual guide. For many days he avoided the habitations of men, fasting from daybreak till sunset, and then eating nothing but a little grass or a few leaves or wild fruits, till by degrees he habituated himself to almost total abstinence from every kind of nourishment. His feet, at first blistered, and cut by sharp stones, soon became callous; and, in proportion to his reduction of food, his frame, contrary to the common course of nature, became (according to his own account) more stout and lusty. Bronzed by the sun, and with his black hair hanging over his shoulders (for he had abjured the use of the razor), he presented, in his nudity, a wild and frightful appearance; and, on his first approaching a town, was surrounded and pelted by a crowd of boys; he therefore retreated, and, after the example of our first parents, made himself a partial covering of leaves; and this he always after did on similar occasions; never remaining long enough in a town for his leafy apron to wither. The abodes of mankind he always passed at a distance, excepting when several days' fast, while traversing an arid desert, compelled him to obtain a morsel of bread or a cup of water from the hand of some charitable fellow-creature. One thing that he particularly dreaded was, to receive relief from a sinful man, or from a demon in the human form. In passing over a parched and desolate tract, where for three days he had found nothing to eat, not even a blade of grass nor a spring from which to refresh his tongue, he became overpowered with thirst, and prayed that God would send him a messenger with a pitcher of water. 'But,' said he, 'let the water be in a green Baghdadee pitcher, that I may know it to be from Thee, and not from the Devil; and when I ask the bearer to give me to drink, let him pour it over my head, that I may not too much gratify my carnal desire.' 'I looked behind me,' he continued, 'and saw a man bearing a green Baghdadee pitcher of water, and said to him, "Give me to drink;" and he came up to me, and poured the contents over my head, and departed! By Allah it was so!—Rejoicing in this miracle, as a proof of his having attained to a degree of wilayah (or saintship), and refreshed by the water, he continued his way over the desert, more firm than ever in his course of self-denial, which, though imperfectly followed, had been the means of his being thus distinguished. But the burning thirst returned shortly after, and he felt himself at the point of sinking under it, when he beheld before him a high hill, with a rivulet running by its base. To the summit of this hill he determined to ascend, by way of mortification, before he would taste the water, and this point, with much difficulty, he reached at the close of day. Here standing he saw approaching, below, a troop of horsemen, who paused at the foot of the hill, when their chief, who was foremost, called out to him by name, "O Abu-l-Kasim! O Geelance! Come down and drink!"—but, persuaded by this that he was Iblees with a troop of his sons, the evil geni, he withstood the temptation, and remained stationary until the deceiver with his attendants had passed on, and were out of sight. The sun had then set; his thirst had somewhat abated; and he only drank a few drops. Continuing his wanderings in the desert, he found, upon a pebbly plain, an old man with a long white beard, who accosted him, asking of what he was in search. "I am seeking," he answered, "a spiritual guide; and my heart tells me that thou art the guide I seek." "My son," said the old man, "thou seest yonder a saint's tomb: it is a place where prayer is answered: go thither, enter it, and seat thyself: neither eat nor drink, nor sleep; but occupy thyself solely, day and night, in repeating silently, "Lá iláha illa-lláh" (There is no deity but God); and let not any living creature see thy lips move in doing so; for among the peculiar virtues of these words is this, that they may be uttered without any motion of the lips. Go, and peace be on thee!"—Accordingly, said my friend, "I went thither. It was a small square building, crowned by a cupola; and the door was open. I entered, and seated myself, facing the niche, and the oblong monument over the grave. It was evening, and I commenced my silent profes-

sions of the unity, as directed by my guide; and at dusk I saw a white figure seated beside me, as if assisting in my devotional task. I stretched forth my hand to touch it; but found that it was not a material substance; yet there it was: I saw it distinctly. Encouraged by this vision, I continued my task for three nights and days without intermission, neither eating nor drinking, yet increasing in strength both of body and of spirit; and on the third day, I saw written upon the whitewashed walls of the tomb, and on the ground, and in the air, wherever I turned my eyes, "Lá iláha illa-lláh;" and whenever a fly entered the tomb, it formed these words in its flight. By Allah it was so! My object was so fully attained: I felt myself endowed with supernatural knowledge: thoughts of my friends and acquaintances troubled me not; but I knew where each of them was, in Persia, India, Arabia, and Turkey, and what each was doing. I experienced an indescribable happiness. This state lasted several years; but at length I was insensibly enticed back to worldly objects; I came to this country; my fame as a calligraphist drew me into the service of the government; and now see what I am, decked with pelisses and shawls, and with this thing [a diamond order] on my breast; too old, I fear, to undergo again the self-denial necessary to restore me to true happiness, though I have almost resolved to make the attempt."

The length of this extract warns us to conclude, with a final recommendation of the volume to our readers. The Editor of the 'Monthly Volume'—in which these letters appear—has illustrated their statements by extracts from Mr. Lane's curious notes to 'The Thousand and One Nights.'

*Journal of the Archaeological Institute of Great Britain and Ireland.* No. 11. Longman & Co.

THIS is a number of more than average merit; commencing with a paper, by Sir Richard Westmacott, entitled 'Observations on the Progress of the Art of Sculpture in England in Mediæval Times, and Notices of some Artists by whom it was practised,'—read at the Meeting of the Institute at York,—imperfectly heard by many of the members,—and very briefly reported by ourselves. We shall, therefore, revert to it here; the subject being of interest at this moment, and the person who speaks one well entitled to be heard.—Of the four illustrations selected by Sir Richard, two are from sculptures on a sarcophagus at Rome (the Ascension of Elijah, and the Sacrifice of Isaac)—the third is a head in alto-relievo from Hereford Cathedral,—and the fourth, two fine figures from the entrance porch of the Guildhall in London. Of the head from Hereford Cathedral, Sir Richard observes,—"The example which I here offer is the representation of a head in *my possession*, a work of the thirteenth century, *formerly in Hereford Cathedral*. I find in a drawing made by my late friend, Mr. Phillips, at Rouen Cathedral, representing a specimen of sculpture applied in like manner to the springing of an arch, precisely the same style and feeling; showing that both countries were supplied from the same source,—and I believe that every one conversant with Art will agree with me that the specimen before them is of the Pisan school." We have printed in italics the words *formerly in Hereford Cathedral* and *in my possession*—not from a wish to cast any imputation on Sir Richard Westmacott, who, no doubt, acquired this fine specimen of mediæval sculpture during some of Wyatt's rejections and repairs, but for the purpose of directing the attention of the Dean of Hereford to the loss which his cathedral has sustained in the rejection of so fine a specimen of mediæval sculpture. Of the Guildhall statues, Sir Richard says:—"As choice examples of the union of Italian with English feeling, towards the early part of the sixteenth century, I would notice four statues, representing Discipline (or Religion),

Justice, Fortitude, and Temperance, formerly preserved at Devereux House, in the Strand, and removed a few years since from the Guildhall of the city of London. They were presented to Thomas Banks, the sculptor; and were included by Carter amongst the most valuable specimens of sculpture in England." We have never seen these statues. Cannot Sir Richard tell us where they now are? The corporation would do well to beg or buy them back,—not of Banks—who has, unfortunately, been dead these many years—but perhaps of his daughter, Mrs. Forster. "As choice examples of the union of Italian with English feeling"—as interesting objects of antiquity connected with our country, they deserve to be restored. Let us hope that our chapter and corporate authorities have ceased to reject specimens of the "Pisan school" of sculpture from the aisles of their cathedrals—and statues from the porches of their Guildhalls, which a sculptor like Banks thought himself lucky in possessing, and another sculptor like Sir Richard Westmacott selects for illustration in a paper 'On the History of Mediæval Art.'

In the rich and fanciful foliage which decorates the great west door of Rochester Cathedral, Sir Richard observes "a strong indication of Saracenic arrangement; whilst the composition and treatment of the *relievi* within the arch remind us strongly of the simple character of the compositions of the Greek, and early artists of Italy, of that period." After Rochester, he refers to Wells. Flaxman does the same. "Wells Cathedral," says Sir Richard, "presents noble specimens of sculpture; and these, I have no doubt, were the works of Englishmen, assisted probably—as the composition of several of the statues and the cast of the draperies would intimate—by foreign workmen associated with them. The heads and other extremities mark that deficiency of knowledge which may be readily allowed for in a rude age and people, with whom Art was in so incipient a state." A little further on, he observes:—"I am far from desiring to derogate from the fair claims of my countrymen; I am, however, disposed to think that, in the good Art of those ages, although the greater part may have been executed by English artists, the taste and direction were due to foreigners. Indeed, from the intercourse which subsisted in the thirteenth century between England and Italy, I must candidly state my opinion, that we owe the finest examples of our monumental sculpture to the taste and suggestions of Italians. It is clear, from the general accordance and similarity in the character of Art, that these works can only be attributed to those men who had received their education and perfected their style in the school of Italy."

Sir Richard Westmacott is of Mr. T. Hudson Turner's opinion, that "Master William Torelli, goldsmith," the artist of the beautiful effigy of Queen Eleanor, in Westminster Abbey, was "Anglicised," in the record which preserves the information, "from Guglielmo Torelli." The Rev. Joseph Hunter is of a different opinion: but Mr. Hunter speaks from the usage of records—Sir Richard Westmacott from his knowledge of Art. Perhaps, however, Mr. Turner's knowledge of the usage of records is a fair set-off against Mr. Hunter's.

The best examples of the state of sculpture in England in the reigns of Henry III. and Edward I. are found by Sir Richard Westmacott in Westminster Abbey. "To the munificence of Henry III., the first monarch of England who paid attention to the Arts, may be ascribed the most beautiful works of the mediæval age which we possess; indeed, the monumental statues of Queen Eleanor, of Henry III., and

of Avelin ranked with the period of Gloucester the spirit but "the reign of "Unl recognize a land. The reign prod draperies, of familes itself to so favoura were then duced by taste, toge females ad nancement aspirations were irrem in their orle exemp Art were of Black Prin memorial o ful a work been produ the accession of Edward dignified sp Edward of he placed i period of E to discover either of the St. Stephen sculptor, an ter, John de John de Ca the prevale and, althoug deficient in bronze, repr mia his co Nicholas B copper-smith ennelled s ries. The sculptured masons of L Of Henr observes:—"Happily the most m England, sp little by the progressing of the Medici, of Leonardo yet the vast encouraged skill, had oc north of Eu that many, a the Seventh land, and be The Flemish this period, II, equalled the execution matrices of s Of Torre Henry VII marks:—"Torregian employed no Henry only, however, re and draperies tions of that artists had pr a man. Fro tion of med adopted sim was of a mix German mar

of Aveline, Countess of Lancaster, may be ranked with the productions of any country, of the period." The statue of Edward II., at Gloucester, is another capital performance in the spirit of the statues of a preceding age; but "the productions of sculpture during the reign of Edward II. demand little notice."

"Until the reign of Edward III. we can scarcely recognize an independent style of Sculpture in England. The revolution in costume in that prince's reign produced a vast influence on Art; the flowing draperies, and beautiful arrangement of the dresses of females, with the fine chain-mail, which adapted itself to the movements of the figure, and was so favourable to the exhibition of natural forms, were then discarded. The light plate armour introduced by the Italians, and adapted to German taste, together with the less graceful costume of females adopted at that period, checked the advancement of Sculpture, and left little scope for the aspirations of genius. The good principles of taste were irremediably checked, and never again appeared in their original strength; at the same time, remarkable examples of science or skill in the mechanism of Art were occasionally produced. The statue of the Black Prince in Canterbury Cathedral is a splendid memorial of the ability of the age, and it is as successful a work of its character, in metal, as could have been produced. This statue was gilt, and some of the accessories were tastefully enamelled. The statue of Edward III., in Westminster Abbey, is a very dignified specimen of Art, and, with the statue of Edward of Hatfield, in the same church, is worthy to be placed in rank with the productions of the best period of English Sculpture. I have not been able to discover the names of the artists who executed either of these works. Amongst those employed in St. Stephen's Chapel, mention is made of Michael, a sculptor, and of the following painters, Master Walter, John de Sonnington, Roger de Winchester, and John de Carlisle. About the time of Henry VII., the prevalent character of sculpture was vigorous, and, although rude in execution, it was by no means deficient in feeling or expression. The effigies of Isabella, representing Richard II. and Anne of Bohemia his consort, were fabricated, A.D. 1395, by Nicholas Broker and Godfrey Prest, citizens and copper-smiths of London, who also provided the enamelled scutcheons, and other decorative accessories. The fine altar-tomb of Corfe marble was sculptured by Henry Yevele and Stephen Lote, masons of London."

Of Henry the Seventh's Chapel, Sir Richard observes:—

"Happily that edifice was projected at a moment the most favourable to the development of genius. England, speaking generally, had, it is true, profited little by the extraordinary revolution in Art, then progressing towards maturity under the auspices of the Medici, and other princes of Italy, by the efforts of Leonardo da Vinci, Raphael and Michael Angelo; yet the vast increase of artists of every description, encouraged by more extensive employment for their skill, had occasioned emigrations to Germany and the north of Europe: and we may reasonably suppose that many, at the period of the construction of Henry the Seventh's chapel, had found employment in England, and become associated with our own artists. The Flemish artists, in one class of workmanship, at this period, during the times of Pius III. and Julius II., equalled, if they did not surpass, the Italians in the execution of dies for striking medals, or of matrices of seals."

Of Torregiano, the sculptor of the effigies of Henry VII. and his Queen, Sir Richard remarks:—

"Torregiano appears by the records to have been employed nearly five years on the bronze tomb of Henry only, placed within the chapel. We may, however, reasonably conclude, from the character and draperies of the minor statues, and other decorations of that magnificent production, that the native artists had profited by the presence of so experienced a man. From this period we may date the extinction of mediæval Art; the taste which followed, adopted simultaneously in every country in Europe, was of a mixed character, ingrafting the Italian and German manner with the old, and it left nothing

either in architecture or sculpture to compensate for the innovation. Henry VIII., although without the genius to improve, had the judgment to select, the best offered at that period to his choice. He was a distinguished patron of merit in all classes of artistic productions; and Vertue, in his catalogue of artists of the period, enumerates fifty, the greater part of whom were in the employment of that prince."

Of the other papers in the 'Journal,' we will mention only a sensible one, by Mr. Parker, 'On some Arrangements for the Hanging of Bells in Churches without Towers.'—The illustrations are, as usual, excellent.

#### *The Conquest of Scinde; a Commentary.* By Lieut.-Col. Outram. Part II. Blackwood.

THERE are many mysteries in the modern history of British India:—the dethronement of the Raja of Sattara, the invasion of Afghanistan, and the occupation of Scinde, are riddles that would puzzle an *Cædipus*. On the last of these subjects we hoped that Col. Outram would have given us some elucidation; but he has only added to the difficulties produced by the perusal of General W. Napier's work,—or at best suggests Oxenstiern's solution, that the world is governed by a very limited amount of wisdom. The facts of the case are simply these.—Some years ago, there was a very general belief that the opening of the navigation of the Indus would secure us a highway into the interior of Asia, and procure new and valuable marts of trade for our merchants and manufacturers. Envoys were appointed to negotiate commercial treaties with the rulers of Scinde and Afghanistan; but the ambassadors, instead of regulating balances of trade, resolved to set up a new balance of power. The ruler of Cabool did not comprehend the refinements of their policy; and, in order to punish his stupidity, an order was given that an English army should invade Afghanistan, overthrow the existing dynasty, and set up in its place a dynasty which had been expelled as intolerable some thirty years before. Single-speech Hamilton wrote a parliamentary logic,—but the world is sadly in want of a diplomatic logic. The argument for the Afghan war was, that "because the Persians had besieged Herat, therefore the English should besiege Cabool."—Ordinary persons can find no greater connexion between the two events than exists between Tenterden steeple and the Goodwin Sands.

Scinde was a kind of supplement to Afghanistan. Its Ameers had been nominal feudatories to Shah Soojah when he reigned at Cabool, and had become independent after his dethronement. But, as we had resolved to restore the Afghan Bourbons, our generosity,—which had slumbered for thirty years, waking "like a giant refreshed with sleep,"—became so capacious that our rulers resolved to add Scinde to the boon of Afghanistan. The Ameers, like ourselves, were unable to comprehend the logic or the justice of these proceedings:—but the cogent argument of a large and well-appointed army moving on Hyderabad induced them to yield to our reasoning; and they engaged to support the English policy, though it involved their submission to a sovereign whom they despised and a system which they detested.

The fidelity of the Ameers to their engagements was unshaken by the disasters of our force in Afghanistan. Had they taken part with Akbar Khan, the army of General England would have shared the fate of that of General Elphinstone; but they afforded all the aid they could to the safe retreat of our troops from the perilous position in which they had been placed by incomprehensible policy.

It needs not to tell that the Afghan war gave rise to a large production of romance. It seemed

as if the writers for the *Minerva Press* had suddenly monopolized the authorship of state-papers,—and that Macpherson's 'Ossian' had been elevated to the place previously occupied by the works of Vattel and Puffendorf. It pleased some romancist of the period to discover that Scinde was another Egypt;—the resemblance between the two countries being about the same as that which Shakspeare's geographer, Fluelen, discovered between Monmouth and Macedonia. This bright idea received expansion from another source:—it had become the fashion to reverence the young. There was Young France, proposing to regenerate the world by the Mohammedan remedy of the sword;—Young England, seeking to reform society by church ceremonies and cricket-balls;—Young Germany, redressing grievances by draughts of Bavarian beer and clouds of tobacco smoke;—and Young Ireland, in every sense the youngest of all, declaring that the only cure for social evils was "to speak daggers, but use none." Of course, a Young Egypt sprang up in Scinde, just at the moment when the fall of Shah Soojah made it rather difficult to determine what should be the fate of that country.

Col. Outram thought that the Ameers ought to be restored to their former independence. Higher authorities seem to have considered our government as a kind of residuary legatee to the late Shah,—and that the allegiance of the Ameers devolved to us as a matter of course. Such, clearly, was the opinion of Sir Charles Napier; who, on assuming the political control of the province, treated the Ameers as refractory vassals at the same moment that Col. Outram was negotiating with them as independent sovereigns. It was a day of historical parallels,—not quite in the style of Plutarch; and so, Sir Charles Napier was the Mohammed Ali of Young Egypt while the Ameers held the place of the hapless Beys.

Sir Charles Napier soon found many causes of complaint against the Ameers. Since the case of "Wolf versus Lamb," recorded in *Æsop's Reports*, no one can be at a loss for a precedent who happens to have the advantage of superior power at his command. Wisely has it been said by old Fuller,—"It is source and cause enough to bring a sheep to the market that he be fat." Col. Outram gravely exposes and refutes all the pretexts alleged for the attack on the Ameers:—but every one knows that the language of manifestoes is that best adapted for the concealment of thoughts; and to expose the exaggerations of a Thousand and One Proclamations is as great a waste of criticism as to point out the amount of fiction in the Thousand and One Nights.

The dethronement of the Ameers—the seizure of all the chiefs, whether engaged in hostilities or not—and the transportation of them, their sons and their male relatives, to India—were necessary to complete the parallel between Sir Charles and Mohammed Ali. It was just such a modification of the massacre of the Beys as the greater civilization of England required. Col. Outram, indeed, complains loudly of its injustice;—but what has justice to say to the matter? The proceeding was obviously necessary, to make Young Egypt in Asia a companion picture to Young Egypt in Africa. Col. Outram should be more tolerant of outrages necessary to the perfection of historical parallels and proprieties.

Unfortunately, Nature has proved to be more unbending than consciences. Scinde, instead of proving another Egypt, has turned out a drain on our revenues and a charnel-house for our soldiers. Men and money are alike wasted in its pestilential climate and barren soil. The only question now is, how it can be abandoned



with honour:—for we have reason to believe that the Lords of Leadenhall-street have resolved to get rid of it as soon as possible. It is not our business to suggest the means. We are as weary of the subject as they are of the country,—and would heartily rejoice if it were possible to bury the former in oblivion.

*An Antiquarian Ramble in the Streets of London.* By John Thomas Smith. Edited by Charles Mackay, L.L.D. 2 vols. Bentley.

VERTUE the engraver designed a book of this description; and Horace Walpole intended to have completed it much in the manner, no doubt, of his 'Anecdotes of Painting in England,'—and we all know what a delightful book he has made of the Notes on Art of the same diligent and exemplary collector. Walpole speaks of the design in his last volume of the *Anecdotes*:—"Such a subject," he says, "extended by historic illustrations, would be very amusing." And at another time, in a conversation with Pinkerton, he observed, "There is a French book called '*Anecdotes des Rues de Paris*.' I had begun a similar work, '*Anecdotes of the Streets of London*.' I intended, in imitation of the French original, to have pointed out the streets and houses where any remarkable incident had happened. But I found the labour would be too great in collecting materials from various sources; and I abandoned the design after having written about ten or twelve pages." What Vertue did not live to complete, was taken up by another engraver, the late John Thomas Smith, Keeper of the Prints in the British Museum, author of a 'Life of Nollekens,' and of a very dull volume called 'A Book for a Rainy Day.' More fortunate than Vertue would appear to have been at the first blush of the matter, Mr. Smith has found an editor in Dr. Mackay. But John Thomas Smith was not George Vertue—and Dr. Mackay is, at the best, as we shall presently show, a poor apology for a Horace Walpole.

We have to quarrel, in the first place, with the very title of the work:—it is anything but an Antiquarian Ramble in the Streets of London. Here is the table of Contents to the two volumes:—

"From Hyde Park Corner to Charing Cross—from Charing Cross to Westminster Abbey, Westminster Hall, and Houses of Parliament—from Charing Cross to Waterloo Bridge—from Waterloo Bridge to Temple Bar—from Temple Bar to Blackfriars—from Blackfriars to Cheapside—from Cheapside to London Bridge—from London Bridge to the Tower."

This is a meagre enough portion of ancient London—and far from embracing one-twentieth portion of the streets interesting to an antiquary. We have nothing of Holborn, Bishopsgate Street, Aldersgate Street, Tothill Street,—and a catalogue of others as long, were we to enumerate them, as Homer's ships or Lord Lyttelton's errata in his printed History. But passing from this—we are told that the Antiquarian Ramble described on the title is the work of "John Thomas Smith, late Keeper of the Prints," &c., as if Mr. Smith were still alive, whereas, if we remember rightly, he has been dead these six years. The truth, however, is, there is very little of Mr. Smith in the two volumes—fifty pages at the utmost; all the rest is Dr. Mackay's own. We are sorry for this—because Mr. Smith was at times a diligent inquirer, and Dr. Mackay is invariably a very careless one. What is the result, but that the book before us is a book of blunders—absolutely bad and absolutely untrustworthy. Let us justify ourselves,—and leave the decision on the matter to our readers.

Speaking of Cleveland House, "then much

larger than it is at present," (it has been levelled to the ground these three years!) we are told that it was so called after "the beautiful Barbara, known in her old age by the name of the *Fairy*." If this had been said of Barbara Allan in the ballad, we could have well understood it; but, zounds! of Barbara Palmer, Countess of Castlemaine and Duchess of Cleveland, the "Bellona" of the Beauties at Hampton Court—there is no understanding it. The Duchess, to our thinking, was more of a *Fury* than a *Fairy*. But Dr. Mackay has access to unusual authorities. Who ever heard of Blount's '*Glossography*,'—of Herbert's '*History of the City Companies*,'—of Lander the forger, exposed by Douglas,—of '*Heintzen*,' the German who travelled in England in the reign of Queen Elizabeth,—of '*Tiptot*, Earl of Worcester,—of Chalmers's Apology (for Chalmers's Apology) of the Earl of Faversham,—of Admiral Boscowen,—of his own author, Mr. J. G. Smith,—of Dr. Walcot,—of Fitzallan, Earl of Arundel,—of 'Lydgate, the City Poet in the reigns of Henry VII. and Henry VIII.' (meaning John Lydgate the Poet, who never was City Poet or anything like it, and who died four-and-twenty years before the first of Henry VII.) But dates are sad stumbling-blocks to Dr. Mackay. Charles II. died, he tells us, on the 1st of February 1685—and Dryden the poet (he tells us twice over) in 1701. Now, Charles II. died on the 6th of February 1685,—and Dryden in 1700.

Dr. Mackay is equally out in many of his localities. Arlington Street, Piccadilly, occupies the site, he tells us, of what was once the Mulberry Garden;—when the fact is, that the Mulberry Garden stood where the Queen's Palace now stands. Goring House, he says, stood in Arlington Street;—the truth being, that Goring House is only another name for what was afterwards Arlington House, in St. James's Park, subsequently Buckingham House, and now the Queen's Palace. But this is not his only blunder about Buckingham House; which, he tells us, was "purchased of Lord Arlington by the well-known John Sheffield, Duke of Buckingham,"—the Duke making the purchase twelve years after the death of Lord Arlington! Then, this same "well-known Duke" married, we are told, "a daughter of King Charles II."—when every second-class school-boy in English history will tell you, and correctly too, that the Duke's wife was the daughter of James II.—by the well-known Catherine Sedley, Countess of Dorchester. "At the north-west angle of Newport Street stood the town house of the noble family of Newport," meaning Mountjoy. Mrs. Centlivre, the authoress of '*The Busy Body*,' was buried, we are assured, in St. Martin's,—when she was buried by the sexton, certainly, in St. Paul's, Covent Garden. "All the authorities are against the supposition that the statue of Charles I., at Charing Cross, lay concealed, during the Interregnum, in a vault under the church of St. Paul, Covent Garden;"—when the parish books of the period prove the fact to demonstration. "Coventry Street was so called after the Lord Keeper Coventry;"—the said Lord Keeper living and dying in a different place, forty years or more before Mr. Secretary Coventry, his son (from whom the street derives its name), went to reside there. "The body of Lord Mohun, killed in the duel with Duke Hamilton, was carried to his house in Gerard Street;"—the aforesaid Lord Mohun living at the time in a house in Great Marlborough Street. "Wallingford House became the property of the Duke of Buckingham, at the Restoration;"—when the Duke was born and baptized in the house thirty years before the Restoration. The

New Exchange, in the Strand, was "named, by the Queen, 'The Bourse of Britain';"—the fact being that it was named, by the King, "Britain's Bourse." "The Horse Guards was the work of an architect of the name of Nardy;"—no such name appearing in our catalogue of builders, though a *Vardy* does, who really built it. "Ned Ward kept a public-house in Long Acre,"—which Ned Ward never did; the book which Dr. Mackay quotes (the '*Dunciad*,') telling a different story—that Taylor, the Water Poet, kept a public-house in Long Acre, and Ned Ward a public-house in Moorfields. We have again the old story of Radcliffe and the door, and Kneller and the physic, laid in Great Queen Street; where Radcliffe never lived,—the scene of the story lying between Bow Street and the Piazza,—Radcliffe living in the former place, Kneller in the latter, and their gardens joining. Sir Thomas Gresham's house was, we are told, in Aldersgate Street, "old Gresham's house in Aldersgate Street,"—meaning Bishopsgate Street. The history of the re-erection of the Maypole in the Strand, at the Restoration of Charles II., is quoted from a tract called '*The Cities Loyalty displayed, 4to. 1641*!'—twenty years before the Maypole was re-erected, and nineteen before the Restoration of Charles II. The said Maypole, we are told, was presented to Mr. Pound by Mr. Huson,—meaning Monsieur Hugon! "Congreve says it was a kind of fashion to avow a tenderness for Mrs. Bracegirdle;"—Congreve being silent on the subject, and the remark having been really made by Colley Cibber. "One of the first streets in which numbers instead of signs were used was (the '*New View of London*' tells us) 'Prescott Street, in the Strand';"—there being no Prescott Street in the Strand, and the book referred to mentioning the circumstance of "Prescott Street, Goodman's Fields." "In St. Paul's Cathedral, the monuments of Nelson and Pitt are the most striking, from their magnitude;"—not at all surprising, till you remember that there is no monument to either of the Pitts in the whole Cathedral. "The other City gates were pulled down, and the materials sold, in 1672,"—ninety years before they were taken down, and just at the very period when many of them were rebuilt. "Messrs. Hoare & Co.'s banking-house is supposed to stand on the site of the famous Devil Tavern, . . . which was pulled down, in 1787, by Messrs. Childs, the bankers;"—the fact being, that the Devil Tavern stood a long way off from Hoares', and next door to Childs', banking-house. "Panyer Alley takes its name from a small stone monument, having the figure of a panner with a boy sitting upon it, erected in 1688;"—Stow telling us, in his '*Survey*,' published ninety years before 1688, that "Panyer Alley was so called of such a sign." But perhaps the greatest blunder of all is about so well-known a site as Will's Coffee-house. Hear Dr. Mackay:—"Will's Coffee-house, the precursor of Button's, and even more celebrated in its time than that, stood in Bow Street. It is an error to suppose that the site of it is in Lincoln's Inn Fields,—where there is at present a coffee-house of that name." This is all very well. Will's Coffee-house *did* stand at the corner of Bow Street; but hear what follows, and on the same page:—"It was originally called the 'Red Cow,' and then the 'Rose,' and stood near the corner of Rose Street, now called Rose Alley, to which it gave name." It stood in Bow Street, and it stood at the corner of Rose Street! The confusion is inextricable, without a column or two for explanation,—which an error of Dr. Mackay's seems hardly to deserve. As for the matter of the Red Cow, he might as well have

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told us that it was called the Green Goose. Another confusion of this kind is his giving a history of the "Literary Club" (Dr. Johnson's club), under the head of the Dilettante Society.

Dr. Mackay's omissions are quite in keeping with his errors, and equally numerous;—though we shall here confine ourselves to two. Speaking of Schomberg House, he acquaints us with the names of two very indifferent painters who lived in it,—Astley and Bowyer; but is silent about the well-known circumstance of Gainsborough having dwelt there. Mallet wrote the life of Bacon,—and forgot that Bacon was a philosopher; and some one observed (Warburton, if we remember rightly), that if he had written the life of Marlborough, as he had engaged to do, he had certainly forgotten that Marlborough was a general! Then, again, Dr. Mackay is wholly ignorant of the well-known story of the Bottle Conjurer;—though the contriver of that notable hoax, and the person who appeared in it, are now known to have been no less a personage than the Duke of Montagu and a poor Scotchman who had an office about the India House.

Here we must quit this catch-penny publication:—fully convinced that we have more than made good all the "hard words" which we have said against it.

#### OUR LIBRARY TABLE.

*Suggestions towards a General Plan of Rapid Communication by Steam Navigation and Railways; Shortening the Time of Transit between the Eastern and Western Hemispheres.* By E. M'Geachy, Esq. All the projects that have been devised in these projecting days become perfectly Lilliputian compared with Mr. M'Geachy's. Some twelve months ago, the public were astounded at the announcement of a Grand European Railway, to traverse all Europe from west to east; with sundry diverging lines to all the great towns on the continent between the North Cape and the Pillars of Hercules! This, however, is nothing to Mr. M'Geachy's projects,—whose expansive mind embraces the following:—A railway from Dublin across Ireland to Bantry Bay.—A new line of steamers to communicate between Bantry Bay and Halifax, in Nova Scotia.—A railway from Halifax, round the head of the Bay of Fundy, along the southern bank of the St. Lawrence, to Quebec.—Another diverging from the above line to Portland, and onwards to Boston.—One from Montreal to Portland.—Another from Boston, by way of New York, Philadelphia, Baltimore, Wilmington, Charleston, &c., to Tampa Bay.—A line of steamers from Tampa Bay to the Havannah.—A railway across Cuba.—Another line of steamers to the nearest point of Jamaica.—A railway to Kingston.—A line of steamers to Panama.—A railway across the Isthmus.—A line of steamers from Panama direct to Canton.—Another line of steamers from Panama to Valparaiso, by way of Callao.—A magnificent line from Callao to the eastern coast of New Zealand.—A railway across New Zealand.—A line of steamers from the western coast of New Zealand to Sydney.—Another from the said coast to Van Dieman's Land!! All this is pretty well,—but in Mr. M'Geachy's flashing view far from enough. There are to be, a railway from Monte Video, via Rio Janeiro, to Pernambuco, and thence to the mouth of the Amazon.—A line of steamers from Pernambuco to the nearest point of Africa.—A grand railway from the said point along the western coast of Africa to the north-west angle of the continent, immediately opposite to Gibraltar.—A line of steamers from the said angle to Lisbon.—A magnificent railway from Lisbon or Cadiz (we are not clear which) through Portugal and Spain (via Madrid) to the Pyrenees; thence through France, via Paris, to the Rhine; and from the Rhine through Germany to the north-eastern shores of the Baltic!!! Even this is not all. Communication in the Old World and the New, and between the two, will not be perfect until there shall be a winter line of packets from Charlestown to Bermuda,—there to join the West India mail steamers;—nor until there shall be sundry other lines from

Jamaica to the great South American ports in the Caribbean Sea;—nor until Toronto is joined to Goderich by railway, with diverging lines to Hamilton and the southern extremity of Lake Huron. Until all these objects, vast as they are, be fully attained, Mr. M'Geachy thinks that neither governments nor people ought to be satisfied. The advantages are,—that the voyage from Canton to Panama will be performed in six weeks, and from Sydney in four or five;—that the passage from Panama to Jamaica will be performed in four days,—from Jamaica to New York in five or six,—and from New York, via Boston and Halifax, to Bantry Bay, and thence to Liverpool, so quickly that nine weeks may be taken as the fair average time to be consumed between Canton and England. To be sure, "the Crown Surveyor of Jamaica," though fully convinced of the feasibility of his plan, does foresee some objections to his scheme of universal communication; but these are slight compared with the magnitude of the objects to be attained. Among objections we may, ourselves, just mention two:—first, that the construction of the ships, railways, engines, &c., would require, for a century to come, the arm of every male on earth between fifteen and fifty years of age; and, secondly, the expense would be more thousands of millions than we can calculate.

*Thoughts on some Important Points relating to the System of the World.* By J. P. Nicholl, L.L.D.—Lord Rosse's telescope, and other things, have revived the interest of the public in cosmical speculations. Dr. Nicholl meets the demand in an interesting way; drawing from the appearances presented by the telescope aforesaid a good deal of explanation and more speculation. For ourselves, while recommending the book to our readers as one of very rational entertainment, we prefer at present not to express any opinion on its conjectural part. We warn our readers that, next after metaphysics, there is no such maze as cosmogony. Not, indeed, that this is without its plan; but the plan is like those sold in the shops folded up into many pieces; and, as one after another is opened, the only lesson which is not learnt from the past is the propriety of leaving something to be told by the future. There is, however, one comfort,—as knowledge advances, the erroneous conclusions of the past are instructive lessons in the history of our mental propensities. Guess away, therefore, good reader!—and if we be not your help, you cannot say we were your hindrance.

*Memoirs on the Administrations of Washington and John Adams.* Edited from the papers of Oliver Walcott.—Mr. Gibbs, the editor of these ponderous volumes, is a staunch federalist; and has collected a vast mass of documents and state papers to illustrate the rise and progress of the democratic party in America. His principal materials are derived from the correspondence of Mr. Oliver Walcott,—who for many years held the office of Secretary to the Treasury of the United States; and, therefore, they have some official authority. The work, however, manifests such intense party spirit and feeling that we are unwilling to enter on any examination of its statements without an opportunity of investigating the evidence which might be adduced on the other side. We deem it matter for regret that every part of American history, since the establishment of Independence, has become a battle-field of controversy. Extravagant eulogy and extravagant calumny have taken the place of simple statements of facts; so that at this side of the Atlantic it is scarcely possible to form a correct decision. In these volumes the letters and state papers are verbose and declamatory to a wearisome degree; and the comments of the editor are of a kind

That darken by elucidation,  
And puzzle even by explanation.

*Three Months at Montmorency.*—[Trois Mois, &c.] By the Marquis de Salvo.—These 'Three Months at Montmorency' contain much that is trifling—something that intends to be satirical—and now and then a touch of nature which we should hardly expect amidst so much laboured sentimentality. We will borrow a couple of anecdotes:—the first in illustration of that love of society which in certain ranks becomes a passion, or we should rather say a necessity. We have the following story of a Neapolitan Countess. This lady, though old and infirm, could not dispense

with her evening assemblies; and had her arm-chair constantly placed in a corner where she could see and hear all that passed. "One day, her physician told her that she must prepare to die within a few hours. On this day, at least, it was expected she would renounce her old habit, and spend it in retirement and prayer. But, no! she gave directions that her company should be received as usual. She was wheeled into the saloon; caused the card-tables to be put in readiness; and when she saw her guests assembled around her, she merely observed, 'Gentlemen and ladies, this is my last evening of reception.' Before the close of the entertainment she died in her arm-chair."—The following is less revolting. "At Munich a certain countess, nearly eighty years old, was in the habit of going to bed full dressed, that she might have the pleasure of receiving her visitors early in the morning. Madame de Staël, hearing of this singularity and desirous of ascertaining its truth, went one morning at seven. She found the countess in full dress, of the trimmest fashion. 'Well,' exclaimed Madame de Staël, 'I can now say that I have seen a lady who is never *en déshabille*.'"

*The Pensellwood Papers.*—These volumes contain a few essays written by an amiable and thoughtful clergyman on subjects of varied interest. The longest is an attempt to prove that animals have immortal souls; with which is combined an attempt to show that death did not exist in the natural world previous to the Fall of Man. Among the many existing proofs that questions of physiology, zoology, and geology are not to be decided by theology, this is one of the most striking. The author does not tell us if immortality of soul belongs to all classes of animals, including sponges, &c., nor, on the other hand, explain the limits within which life is to be recognized of so perfect a form as to include spirit. His geological confusion is still worse;—he ascribes the whole series of fossil remains to the subsidence of the waters at the Deluge; forgetting that we have to account for successive series in successive formations—not for the phenomena of a single catastrophe. The essays on the 'Evangelical Alliance,' 'National Education,' and the 'Endowment of the Romish Church in Ireland,' are very superior to that on the 'Souls of Animals'; and contain many suggestions not unworthy the notice of statesmen.

*The Stars and the Earth; or, Thoughts upon Space, Time, and Eternity.*—It is not easy to conceive the possibility of venturing further into the regions of absurdity than the author of this little essay has dared to go with his vagrant fancy and florid pen. In the ninth Bridgewater Treatise—when its author is speculating on the communication of undulations, from the point at which, owing to the effort of some external force, the first wave took its rise to the extreme limits of, and through, all space—he poetically supposes that the sigh of the drowning slave is continued in space through all time, to bear, at the last, witness against the slave master at the bar of Judgment. Seizing upon this idea, and reasoning on the progression of light, by which all objects are rendered visible, this author would have us imagine, with himself, that, as the light passing from this earth to a star of the twelfth magnitude requires four thousand years to traverse the vast intervening space, so, at this moment of time, the various undulations of light which were radiated from the forms of Abraham and his contemporaries are exciting the optic nerves of the dwellers of that remote star, and giving them an idea of this earth in the days of the patriarch! Now, since we find that all substances are capable of receiving photographic impressions, is it not equally conceivable that the stars are daguerrotypes pictures of our own past ages—that they are indeed only intended to preserve on their silver tablets the doings of this little world? The Man in the Moon, with his bundle of faggots, has hitherto been a mysterious suggestion;—but we have no doubt that our author, with his far-seeing eye, is prepared to show that he is but the reflected image of the giant Blunderbore. To prove that this is no exaggerated representation of our author's views, we must amuse our readers with his own words:—"At this moment is seen in one of the stars, the image of the cradle from which Caspar Hauser was taken, to be inclosed in a living tomb for so many years—in another star glances the flash of the shot which killed Charles XII." (!)

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## MY CHILDHOOD'S TUNE.

And hast thou found my soul again—  
 Though many a shadowy year hath past  
 Across its chequered path since when  
 I heard thy low notes last?

They come with the old pleasant sound  
 Long silent—but remembered soon,  
 With all the fresh green memories wound  
 About my childhood's tune!

I left thee far among the flowers  
 My hand shall seek as wealth no more;—  
 The lost light of those morning hours  
 No sunrise can restore.

And life hath many an early cloud  
 That darkens as it nears the noon,—  
 But all their broken rainbows crowd  
 Back with my childhood's tune!

Thou hast the whisper of young leaves  
 That told my heart of spring begun,—  
 The bird's song by our hamlet eaves  
 Poured to the setting sun:

And voices heard—how long ago!  
 By winter's hearth or autumn's moon;  
 They have grown old and altered now—  
 All but my childhood's tune!

At our last meeting, Time had much  
 To teach, and I to learn; for then  
 Mine was a trusting wisdom, such  
 As will not come again.

I had not seen life's harvests fade  
 Before me in the days of June:—  
 But thou—how hath the spring time stayed  
 With thee, my childhood's tune!

I had not learnt that love which seemed  
 So priceless might be poor and cold;  
 Nor found whom once I angels deemed  
 Of coarse and common mould.

I knew not that the world's hard gold  
 Could far outweigh the heart's best boon:—  
 And yet, thou speakest as of old  
 My childhood's pleasant tune!

I greet thee as the dove that crossed  
 My path, among time's breaking waves,  
 With olive-leaves of memory lost—  
 Or shed perchance on graves.

The tree hath grown up wild and rank,  
 With blighted boughs—that time may prune;  
 But blessed were the dews it drank  
 From thee, my childhood's tune!

Where rose the stranger city's hum  
 By many a princely mart and dome,  
 Thou comest—even as voices come  
 To hearts that have no home.

A simple strain to other ears,  
 And lost amid the tumult soon:—  
 But dreams of love and truth and tears  
 Were in my childhood's tune!

Stranorlar, Oct. 1846.

FRANCES BROWN.

## FOLK-LORE.

## The Pixies of Devonshire.

THE Pixies of Devonshire are very differently described in different parts of the county. In the north of Devon, and on the borders of Cornwall, they are thought to be "the ancient inhabitants,"—a dwarfish and malicious race, wearing dresses of dark green, and living within the green circles commonly called "fairy rings." Like the rest of the "good people," they are fond of music; and the sound of their "harp and pipe and symphony" is occasionally heard at nightfall. It is said that a man once passing one of the pixy rings, and hearing them dancing and singing within it, threw a large stone into the midst of the circle,—when the music at once ceased, and a dreadful shriek arose. It is seldom, however, that they become visible. There is a celebrated pixy haunt at Costellas, in Cornwall; where they have been seen sitting in a ring,—the men smoking after the most approved fashion of the Dutch Burgeester, and the women spinning, perhaps in emulation of the frugal Vrow.

On the northern and western borders of Dartmoor, the Pixies have a different character. They are sometimes seen in bands, but more frequently in small numbers,—as two or three together. They delight in tormenting and leading astray such persons as they find abroad after nightfall; and the only remedy in such a case is to turn some part of the dress,—a spell which at once dissolves their "glamour." Like the fairies, they are charged with stealing, or rather changing, children in the cradle; and with carrying off to the "joyless elfin bower" such persons as, by the commission of some great crime, have placed themselves under their influence. A woman is still living at Totness, who is said to have been thus changed at her birth; and on the shores of what is called "the lake," at Tamerton, are certain soft sandy places into which whoever chances to step is at once carried off by the Pixies. They are said to have "houses" in the deep clefts of broken rock which form the Tors of Dartmoor. On the southern side of Sheepstor is a singular cavern, formed by large overhanging blocks of granite, called "The Pixies' House;"—within which they may be heard sometimes hammering, (for, like the Duerger, they are great workers in metal), and sometimes busily pounding their cider. This cave is considered "a critical place for children;"—and no one visits it without leaving a bunch of grass, or one or two pins, as a propitiatory offering to the mysterious beings who inhabit it. The Pixies delight in riding the cattle about Sheepstor at night; and the horses and bullocks of the neighbouring farmers are constantly found, in the morning, wearied and covered with foam. They play the manes of such horses as they ride; and the twisted knots that are afterwards found in them are called "Pixy Seats."

The appearance of the Pixies of Dartmoor is said to resemble that of a bale, or bundle, of rags. In this shape, they decoy children to their unreal pleasures.

\* Such a mode of reversing fairy charms is alluded to in Corbett's 'Her Septentrional;'—where the spirit who leads the travellers astray is Puck, whose name is not very far removed from that of the Pixies:—

"Turn your cloaks,  
 Quoth he, for Puck is busy in these cloaks;  
 If ever you at Bosworth would be found  
 Then turn your cloaks, for this is fairy ground!"  
 —'Her Septent.' Quoted by Sir Walter Scott, 'Demonology,' p. 172.

A woman, on the northern borders of the moor, was returning home, late on a dark evening, accompanied by two children, and carrying a third in her arms; when, on arriving at her own door, she found one missing. Her neighbours, with lanterns, immediately set out in quest of the lost child; whom they found sitting under a large oak tree, well known to be a favourite haunt of the Pixies. He declared that he had been led away by two large bundles of rags, which had remained with him until the lights appeared,—when they immediately vanished. I do not know that in any other part of England a similar trace is to be found of the 'Portunes' of Gervase, of Tilbury,—old and withered beings, of wonderfully small size, clothed in rags or patches (*in panniculis*).

The Portunes—which, according to Gervase, belonged exclusively to England, (although France had her *Neptunes* of a somewhat similar character)—resembled the ancient household Spirit of Northern Europe. They joined in the harder labour of the house; and, as their only reward, claimed a share of the warmth from the evening hearth,—at which they would appear as soon as the doors were shut, warming their aged limbs, and eating, meanwhile, little frogs (*ranunculos*), which they drew from their bosoms and toasted on the embers. In the same manner, the Pixies of Dartmoor, notwithstanding their darker character, aided occasionally in household work. A cottage at Belstone, near Ockhampton, is pointed out as having been a favourite scene of their labours. It was common to find great additions made to the "web" of cloth, morning after morning; and the Pixies were frequently heard working at the loom all through the night. Plates of honey and cream, but especially a basin of pure water, must be regularly placed for them in such houses as they frequent; and it is not safe to add a more valuable reward. A washerwoman was one morning greatly surprised on coming down stairs to find all her clothes neatly washed and folded. She watched the next evening, and observed a Pixy in the act of performing this kind office for her; but she was ragged and mean in appearance, and Betty's gratitude was sufficiently great to induce her to prepare a yellow petticoat and a red cap for the obliging Pixy. She placed them, accordingly, by the side of the basin of water; and watched for the result. The Pixy, after putting them on, disappeared through the window, apparently in great delight. But Betty was ever afterwards obliged to wash all her clothes herself. At another farm on the borders of the moor, the inhabitants were disturbed at dead of night by the loud noise of a fall at work in the barn; and in the morning a quantity of corn, which had been left in ear, was found threshed. On the ensuing night, watch was kept by the farmer; who perceived six "sprites," of the smallest imaginable size, enter the barn, and perform the same kind office as before. Their dress, however, was ragged and dirty,—and the farmer had better clothes prepared for them, which he placed where they might readily find them. In the meantime, he told his neighbours of his good luck;—who, less kind-hearted than himself, stationed themselves in the barn with their guns, behind some unthreshed corn. They had not watched long when the Pixies entered; and, delighted with their new clothes, commenced their usual dance and song:—in the midst of which the farmers who were in watch fired on them. But they were to be harmed by no weapon of "middle earth;" and they departed for ever, singing as they went—

"Now the pixies' work is done,  
 We take our clothes and off we run."

Although the Pixies, like the "hulde-folk" of Feroe, have cattle and household goods of their own, they are, nevertheless, compelled occasionally to borrow the implements and utensils of human beings. The following singular story is commonly told on Dartmoor. Besides the light which it throws on the domestic habits of the Pixies, it is remarkable as resembling those curious German

\* Gerv. Tilbe, de Otis Imp., lib. iii., c. 63. Like the Pixies, the Portunes were in the habit of leading astray solitary riders. If Gervase has not thought it necessary to Latinize the names of his French and English sprites, they are very remarkable. See 'Cicero de Natura Deorum,' l. 26: The Portune disappeared with a loud laugh (*protinus exiens cachinnum facit*),—and "laughing like Pixies," is still a Devonshire proverb.



legends, in which animals are made to take an active part.—

There was once a fox, who, prowling by night in search of prey, came unexpectedly on a colony of Pixies. Each pixy had a separate house. The first he came to was a wooden house. "Let me in, let me in," said the fox. "I won't," was the pixy's answer, "and the door is fastened." Upon this, the fox climbed to the top of the house; and having pawed it down, made a meal of the unfortunate pixy. The next was a "stonen" house. "Let me in," said the fox. "The door is fastened," answered the pixy:— and again the house was pulled down and the pixy eaten. The third was an iron house:—the fox again begged to be let in, and the pixy refused. "But I bring you good news," said the fox. "No, no," replied the pixy, "I know what you want: you shall not come in here to-night." That house the fox in vain attempted to destroy. It was too strong for him, and he went away in despair. But he returned the next night, and exerted all his fox-like qualities in the hope of deceiving the pixy. For some time he tried in vain; until, at last, he mentioned a tempting field of turnips in the neighbourhood, to which he offered to conduct the pixy,—who agreed to meet him the next morning at four o'clock. But the pixy outwitted the fox; for he found his way to the field, and returned laden with his turnips long before the fox was out of bed. The fox was greatly vexed,—and was long unable to devise another scheme; until he bethought himself of a great fair about to be held a short way off, and proposed to the pixy that they should set off for it together at three in the morning. The pixy agreed: but the fox was again outwitted; for he was only up in time to meet the pixy returning home with his fairings,—a clock, a crock, and a frying-pan. The pixy, who saw the fox coming, got into the crock, and rolled himself down the hill; and the fox, unable to find him, abandoned the scent, and went away. The pixy went home,—and, unfortunately, forgot to fasten his door. The fox returned the next morning, and finding the door open, went in,—when he caught the pixy in bed, put him into a box, and locked him in. "Let me out," said the pixy, "and I will tell you a wonderful secret." The fox was at last persuaded to lift the cover; and the pixy, coming out, threw such a charm upon him, that he was compelled to enter the box in his turn:—and there at last he died.

This story makes the Pixies great turnip eaters. It does not seem probable that they have any M. Sayer amongst them. A farmer's wife returning late one evening from market, is said, on her arrival at home, to have found the pound of candles which hung at her saddle entirely eaten by the Pixies. Nothing but the wicks remained.

It would be a task of great difficulty to determine whether the Pixies are of Celtic or Teutonic origin. The religious systems of either family of nations assimilate more nearly, the farther back we are enabled to trace them; and the different tribes of the "wild fee," whose characteristics were perhaps never very strongly marked, become more difficult to distinguish as succeeding ages blend them into one. It is natural, too, that the superstitions of a district, which, although it has long become Saxon, was for many centuries a portion of the ancient "Cornwall," should partake of the moral features of either people. In their love of leading wanderers astray, and in their eagerness to entrap children to their "company," the Pixies resemble the Eilfyllon of Wales: whilst their haunting the dark clefts of the rock, their habits of working in metal, and their assistance in the house work at night, betray their relationship to the Hill-folk, the Dwarfs, and the Kobolds of the North. The origin of their name has been sought in the Icelandic "Puke,"—a demon, a fairy. It is probably more immediately connected with the Welch *Puc*, a goblin,—although I cannot find such a root in the old Cornish vocabularies. Puck, the "tricksy spirit" of the fairies, and the Irish Phooka, are both from a cognate root.

It is remarkable that in the south of Scotland buildings of great and unknown antiquity are attributed to the Pechs or Paichs,—an ancient diminutive race," says Sir John Dalrymple, "endowed with extraordinary strength, and capable of the greatest efforts in the shortest time."\* Linlithgow

Palace is ascribed to them;—as is the ancient Kirk of Torphichen. So, also, green mounds, somewhat similar to the Tomhaun or Sitheachan of the Highlands, are called Paichs' houses. It is possible that reference is made to the Picts of Monkbarney; but it is not unlikely that some connexion may exist between the Scottish "Paichs" and the Devonshire "Pixies."—The Samogites, on the south-east shores of the Baltic, had, according to Lascius, a spirit who presided over darkness and the depths of the earth,—called Pocellus; and a spirit of the air whose name was Pocollus.—Both names seem to be connected with the Celtic root *Puc*.\*

I hope to send you some farther notices of superstitions which are still far from forgotten in the wilder and more unfrequented districts of Devonshire.

R. J. K.

#### THE ACTORS IN SHAKESPEARE'S PLAYS.

Kensington, Oct. 20.

THOUGH it may come rather late after the appearance of the book, I am anxious to correct an error into which I just find I have fallen in my 'Memoirs of the Principal Actors in the Plays of Shakespeare,'—issued by the Shakespeare Society about two months ago. My attention was directed to the mistake by a very accurate and intelligent correspondent; who induced me to make further inquiries, which ended in the detection of the error into which I had been accidentally led by the carelessness of a copyist.

It occurs in the prefatory matter; and relates to the family of Joshua Sylvester, the distinguished poet, who, with Michael Drayton, was one of the pensioners of Prince Henry, eldest son of James I. In a note to my 'Introduction,' p. xxv, I mention the registration of the baptisms or burials of three of Sylvester's children;—Ursula, baptized 26th July, 1612,—a still-borne son, buried 4th February, 1614,—and Bonaventura, baptized 31st August, 1625. From the last, I inferred that the father could not have died in 1618,—as stated by Anthony Wood and other authorities. The fact is, that, in the last entry, instead of "baptized," I ought to have printed *buried*;—and so it stands in my original memorandum, extracted from the register of St. Bartholomew the Less, which is precisely in this form:—

"31 August, 1625. Bonaventura Sileester, daughter of Mary Silester, widdowe, out of Proctor's house, was buried."

The person who copied my notes in this instance (for in nearly all others I relied upon myself) misread, or miswrote, "baptized" for *buried*; and I did not detect the blunder. So that, according to my showing, the widow Sylvester had a daughter christened about seven years after the death of her husband,—taking Anthony Wood's date to be accurate. The truth, on the other hand, is that her daughter Bonaventura (no doubt, born in due course before 1618) was *buried* in 1625. I have looked in vain for any registration of the baptism of Bonaventura Sylvester; which must have been made at some other church than that of St. Bartholomew the Less.

The discovery of this error produced a degree of diffidence in my mind, as to the accuracy of some of my other extracts from parish registers,—whether printed from my own or from the manuscript of the person whom I employed. Having preserved my original notes, I have since gone carefully over the whole of them; and I have met with no other variation of the slightest importance. The only one requiring mention relates to the second marriage of Ben Jonson, on the 27th July, 1623; where "Ben." is printed instead of *Benjamin*, as it stands in the Register of St. Giles, Cripplegate. This abbreviation occurs on p. xxiv. of my 'Introduction'; and, while advertising to that part of my book, I may be allowed to supply an omission regarding William Sinclo, or Sinclow, (p. xxvii). I ought to have stated that a John Sinclo was a performer in the second part of Tarlton's 'Seven Deadly Sins,' acted before 1588; and, as the misspelling of a name was at that date, and long afterwards, an ordinary occurrence, it is not unlikely that he was related to William Sinclo, or Sinclow, who represented one of the Keepers in the third part of 'Henry VI.'

\* Lascius, de Dilis Samagitarum, ap. Sir J. Dalrymple, Darker Superst., p. 534.

† See Mr. P. Cunningham's 'Extracts from the Revels Accounts,' printed for the Shakespeare Society, Introduct., p. xvii.

A still less important deficiency, of the same kind, has been pointed out to me by a very zealous friend; who is anxious that no information, capable of being procured, respecting any of the actors in Shakespeare's plays should be wanting in my volume. He has referred me to Killigrew's 'Parson's Wedding,' in Dodsley's Old Plays, Vol. XI. 559; where Joseph Taylor is spoken of by name. In Act V. scene 1, the Captain says, "But who[m] should I meet at the corner of the Piazza but Joseph Taylor! he tells me, there's a new play at the Friars to-day, and I have bespoke a box for Mr. Wild and his bride." This does not add a particle to our information regarding Taylor; and it contains an anachronism, if the Piazza in Covent Garden were not built until after the Restoration,—because Joseph Taylor died in 1653. Killigrew wrote the comedy while he was at Basle, in Switzerland; and although perhaps the most gross and indecent play in our language, it was acted entirely by women after Charles II. came to the throne.

Among the dramas of which Taylor was a principal supporter, I ought to have enumerated Ford's 'Lover's Melancholy,'—licensed in 1628, and printed in 1629, with the following list of "the names of such as acted." I subjoin them, because they include several others who figure in my volume among "the principal actors in all these plays,"—meaning the plays of Shakespeare, as they were printed in the folio of 1623.—

John Lowin	Curteise Grevill
Joseph Taylor	George Vernon
Robert Benfield	Richard Baxter
John Shannock	John Tomson
Elyard Swanton	John Honyman
Anthony Smith	James Horne
Richard Sharpe	William Trig
Thomas Pollard	Alexander Gough.
William Penn	

These seventeen actors were, therefore, members of the company of the King's Players when 'The Lover's Melancholy' was acted at the Blackfriars and Globe Theatres in 1628.

"A Member of the Shakespeare Society," who does not sign his name, has written to me complaining of the use of the abbreviation "expended" for *christened*, in the entries relating to Inigo Jones. He asserts that it is "nonsense,"—and blames my transcriber. If there be any fault, it is mine:—but the truth is (as he will find on inquiry of any person well acquainted with old registers) that "expended" was a very usual mode of writing *christened* with parish clerks two or three hundred years ago. In the same way, they generally abridged the name Christopher into *Xpopher* and *Xpofer*. How and why they adopted "expended," instead of *extended*, or *stened*,—which my correspondent suggests is the proper mode,—I do not pretend to explain.—I only speak of the fact.

J. PAYNE COLLIER.

#### PYRKER THE POET.

Sedgley, Sept. 29.

On the 26th of August, 1846, died J. Ladislav Pyrkler von Felső Eör, Patriarch Archbishop of Erlau, Royal and Imperial Privy Councillor, &c.,—a goodly catalogue of earthly honours, yet not the stuff in which virtue is fittest robed, nor that which formed their possessor's best claim to be chronicled in the *Athenæum*, or deemed "worthy on Fame's eternal bend-roll to be filed." His title is, that he was "a man for a' that"—such as our greatest sham-haters might reverence, when gaging him by the total absence of pretence, and testing him by that rule of love he measured his brother with, irrespective of cant, coteries and cliques.

In the autumn of last year, an invalid at Karlsbad, in Bohemia, I took my place at the usual morning promenade from the Muhlbrunn to the Neubrunn.—a comparative stranger amidst the grave and gay from divers nations that there "most do congregate." It is a very Babel of tongues,—realizing to me St. Austin's "speechless speech,"—entailed "pro peccato dimentionis humane;" yet all are engaged in *one end*—the pursuit of health; and all intent upon sipping (drinking weak chicken broth at boiling point is out of the question) a beaker of the Neubrunn, or new spring—novelty being, in a great measure, a main constituent of efficacy amongst the Kurgiste, despite the adage "quo le mieux est l'ennemi du bien," and the fact that this new fountain is, in truth, as old as the venerable Sprudel,—whose Naiad being of an uncer-

\* Darker Superst. of Scotland, p. 532.



tain age must have her years settled by the "Very Venerable" the Deans of York and Westminster, with all due respect for her sensitive sex. Umbrageous walks—exquisitely dressed lawns—fountains and terraces—the lull of falling waters combined with the "linked harmonies" of a Bohemian orchestra—the "twenty playing like one," and that one the unassuming Maestro Labitzky,—all rounded no common circle of enjoyment, when remembering that the music was Mozart's, and coupling it with his assertion that the people for whom he composed Don Juan alone understood him—and, moreover, that we were listening to it within view of the noble Erzgebirge, amidst the pine-clad beauties of the Teple Valley, and with a mournful echo back from the quiet graveyard of St. Andre, on the opposite bank, where slept, at a distance from his parent dust, the best beloved of the Master of Song.

It was with some difficulty, although assisted by the little dial which every professed Kurgäst carries at his buttonhole, that our recollection returned, whilst thus "drinking in sweet sound," to the necessity that still existed for imbibing, between the hours of six and eight A.M., a specific number of goblets of Neubrunn, Muhlbunn, or Theresienbrunn, as the taste might dictate—where there was distinction without a difference—and, to achieve this salutary end, pushing one's way through the motley crowd that thrust in their Bohemian glasses or Hammer porcelains for filling at the hands of the green-spencered, white-petticoated little maid that did the *locum tenens* for an absent goddess. Troublesome as this task was, yet, withal, the crush and crowd that "trode on the skirts of our nobility" gave subject for thought; leading us to consider how much such experiences of actual equality in Fatherland tend to soften down, in those who witness it, the insular belief that there is no freedom abroad;—our "barbarian eyes" looking on the Austrian eagle, in especial, as a very naughty bird, and quite incapable of rearing any little affections under the sombre shadowing of her raven wing. Yet, what was the fact here? A Princess Schwartzberg—a lordly Lichtenstein—the very beautiful Countess Hahn-Hahn, née Slippenbach—together with his portly Highness of Saxe Weimar, that most garrulous of Grand Dukes—his slender brother of Saxe Anhalt, too deaf to be conversational—and the bewiskered, bechained, least of little men, Prince Rohan, wanting but a cardinal's hat instead of his white felt to constitute a new hero of diamond-necklace notoriety—each and all were rubbing elbows with Polish Jews, in their long, black, greasy gardsines and fur caps—peasants from the Böhmevald, in blue frocks and upturned gold-banded hats, with the faded bouquet of the last saint's day still garnishing their fronts—Bavarian shop-wives wearing English cottons of most questionable colour and taste, with the gold or silver Rigelhaube (the richest and prettiest girl in Munich of the burgher class yet cherishes this old world fashion, as may be seen in King Ludwig's private collection of portraits). Adding to this gathering of peer and peasant a Snyrniothe Jewess whose shawled head and surpassing beauty of face and form, as contrasted with the crowned heads and rather homely expression of the German beauties, made her the "cynosure of neighbouring eyes," and filling in the background of the tableau with the last new fashion from the Prater, Unter den Linden, or Longchamp, or "settling day,"—you may form not only a goodly volume of "costumes of all nations," but further obtain a more cosmopolitan idea of German liberty,—if not of thought (so far as its expression goes), at least of motion.

Amidst all this rush and riot of humanity, however, my attention was more immediately attracted to an old man who was slowly, and as it were painfully, perambulating one of the terraces of the Theresienbrunn, in company with two uncloistered nuns in the quaint sombre garb of their order—Religion supported by Charity—a subject for Overbeck. His was a face in no way remarkable, save for the dark lines of thought and suffering that flung their shadows on an otherwise open brow—the cross-hatching as it were of that deepest graver, Care. Neither the bowed form nor pensive features, however, (in this resort of those who are doomed to a larger portion of "flesh's heir-loom," pain, than their brethren,) would have excited the casual observer's attention, but for a placid, pious dignity

that seemed to shine out of the inner man through his decaying form (the Rosicrucian light and tomb will occur to you); and assumed its visible shape, in a smile of the most patriarchal benignity and benevolence, expressing to the full George Herbert's lines—

All worldly joys go less  
To the one Joy of doing kindnesses.

His dress, that common to all Austrian ecclesiastics, was altogether undistinguished;—the only difference from the many clergy there being his wearing the ribbon of some order round his neck. As he slowly passed near to where I was standing in conversation with a Peth professor, a group composed of Berzelius, Schelling, and Spohr gave way to him. Medicine, metaphysics, and music—matter, mind, and sense—yielding up their 'vantage ground to spiritual thought. "Who can that be?" I asked of my neighbour. "He!—Pyrrker, the Poet."

The question I then put in my ignorance, may be also propounded by your more inquiring readers; who merely know, through the medium of an obituary, that a great man has passed by and away from their world,—unhonoured in a literary sense, and almost unknown (save to the deeper students of German literature) in this our England. It may be well, therefore,—with your kind permission,—that I should answer this question in the columns of a now European journal, the *Athenæum*; thereby acknowledging the honours of a friendship accorded to me through an after-introduction to the Poet, and also enlightening a general public,—gratifying, as Pasquier writes, "uns et autres en particulier: et par spécial, moi-même."

J. Ladislas Pyrrker was born at Laui, in the canton of Stuhlweissenburg, in 1772, of noble parents. Having completed the necessary studies pertaining to his rank, he gave up all for the love of God, and, in pursuit of "that knowledge which passeth all understanding," entered the monastery of Lilienfeld, in Lower Austria. After four years' probation, he was ordained priest; and in 1807 was named curate of Duraitz,—where, in 1809, he nobly stood forward to shield his flock from the war wolf of revolutionary France. Elected abbot of his monastery, he remained in that office until 1818; when he was preferred to the Bishopric of Zips in Hungary, and two years after to the patriarchate of Venice. In 1826, he returned to his natal soil in the character of Patriarch Archbishop of Erlau. The remainder of his eventful life was passed in the enjoyment of that high dignity and the dispensing of its ample revenues in gifts of a most christian character and enduring memory,—such as the founding an hospital at Karlsbad for the reception of indigent officers and soldiers in the Austrian service resorting to the waters of the Sprudel. Past the threescore years and ten of Scripture allotment when I had the happiness of being introduced to him, he was still full of youthful memories.

Oh! if in after-life we could but gather  
The very refuse of our youthful hours,

they might teach us charity when "our days are many"!—such a feeling at least influenced his most cordial reception of me. Forgetting our very different professions of faith,—those of an Anglican churchman holding nothing of non-natural senses, and a high dignitary of the Romanist communion—he but acknowledged my pardonable desire to know more of him as an author, and testified to the feeling by honouring me with a volume of his works: valuable in itself, but more valued by me as containing some autograph verses (perhaps his last?) penned when presenting it,—withal, too complimentary to my unworthy self to introduce through your pages to the public.

But lest,—by letting, as the Persians say, the steed of the pen expatiate in the plains of prolixity—I should be obliged to write with De Sévigné, "chacun à son style; le mien, comme vous voyez, n'est pas laconique,"—I will confine myself to a few brief observations on his principal writings, and then "draw rein" with the said steed. They are comprised in a volume of *Legends for Devotional Purposes*—Pictures taken from the life of Jesus Christ and the Apostles ('Bilder aus dem Leben Jesu und der Apostel')—*Pearls of Holy Antiquity* ('Die Perlen der Heiligen Vorzeit')—*Rodolph of Hapsburg*, an epic poem in twelve cantos,—and *Tunis*, another epic, on which his

fame chiefly rests. To the last work is attached an absurd story,—which I find has made its way from the "far south" to our Ultima Thule,—that the poem in question was penned under the auspices and inspiration of lash and chain, in the Bagnio of the "turbaned Turk,"—that it is the wallings of captive, as it were, or the jeremiad of an abolitionist. Oh, gentle poet! you run a little too fast in this age of iron to read rightly; or else the heroic basis which sustains an epic commencing thus,—

Sound, O heroic lyre, the warlike deeds  
Imperial Charles, on th' embattled plain  
And ocean's rolling surge, in might achieved  
When he with victor hand the Christian bore  
From vile Tunisian bondage.

might have undeceived you:—or the poet's acknowledgment, further on, that

Some bright being with immortal touch  
Extended, in this consecrating hour,  
My sense of vision,

and he saw revealed.—

The foe retiring, while in the dust kneel down  
Unfettered slaves, and moisten with hot tears  
The hand of their Redeemer; who, Oh joy!  
From torture and despair now leads them forth,  
And gives them back to all the endearing ties  
Of home and fatherland.

Or, failing a taste for epic poetry—and that in German—the said public, in its summer saunterings, might have picked up, for a franc or two, a very elaborate 'Examen Critique et Littéraire de la Tunisie,' emanating from a learned 'Professeur de Rhétorique inférieure au Séminaire de S. Trond,'—which, despite some rhetorical flourishes, gives a good general idea of a poem, of which the above translations exhibit a partial specimen: the whole being well (in other parts better) worth "doing into English" by a more competent hand than his who rendered the foregone extracts—for a purpose.

The venerable writer's final work was a small volume, published at Stuttgart (1845), entitled, 'Lieder der Sehnsucht nach den Alpen.' Like the true poet (in its Greek sense), his last holy breathings were poured out in honour of Creation; and the parting sigh of song rolled forth amidst the echoes of the everlasting hills. The same love of Nature is predominant in the verses which he marked in my volume as his special favourites,—'Sonnenaufgang auf der Alpe,' 'Sonnenuntergang auf der Alpe,' 'Der Alpensee im Mondlicht,' and 'Lilienfeld unter den Alpen'—his own still solitary Lilienfeld, of which he writes:—

Sey mir geruht im tiefsten Grund der Seele  
Stift Lilienfeld, im wohnen schon dich  
Mein Glückstern wollte, dass ich leben erwähle  
Zum Lebensziel, und lohnend ward die Wahl.

I am not an advocate of monastic seclusion, nor at all anxious for a "revival" of mediæval usages,— "more honoured in the breach than the observance;" nor am I in positive raptures with what I have seen of the cloistered clergy in Southern Europe;—yet, withal, Maitland's 'Dark Ages' has well and fully proved that our ultra-Protestant view of their literary capabilities is erroneous and unjust. My own acquaintance with the venerable subject of the present hurried sketch (written truly *currente calamo*) has taught me that virtue, Catholic and Christian, may hide beneath a cowl; and that he who could head a remonstrance to the Austrian Government, against a censorship, with his honoured name, may well be called a patriot, though reared a monk.

Honour to the virtuous dead—all honour to the Poet Pyrrker! M.

#### DANGER OF LEADEN CISTERNS, &c.

HAD our ancestors been acquainted with the poisonous qualities of the salts of lead—and had they known that when water is exposed to the air a slow process of oxidation takes place, which is taken up by the free carbonic acid imparted by the atmosphere—we should not be so generally supplied with leaden cisterns and pipes as we now are. There is no doubt but that its malleability and fusibility at a low temperature secured for lead this general use.—In these times, when everything connected with the preservation of public and individual health is a matter of interest, I have endeavoured to throw in my mite on the subject, not without a hope that it may arrest the attention of the philanthropist.

Happening to enter a house every part of which had been much neglected by its former tenants, I

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found that the water cistern, among the rest, had come in for its share of carelessness. Previous to emptying it, I thought I perceived a whitish film on the surface; but without further notice, I had it subjected to a thorough cleansing. It should be observed that the cistern could hold about 200 gallons, consequently, presented a large surface of the metal. At that time, my family used no beverage at our meals, or at other times, but water; and it struck us that in a few months the health of the children began to decline. They lost their appetite—and fell away in flesh. They were sent to the seaside; where they were restored—and came back as healthy as ever. During their absence, happening accidentally to look into the cistern, I discovered one of the zinc rods which I am in the habit of using lying at its bottom. This I accounted for by presuming that the children had been playing with it. On removing the rod, I found that it blackened my fingers. This struck me as deserving attention. This must be metallic lead, and formed—at least its oxide—the base of a salt, the carbonate of the protoxide of lead—a very pernicious salt indeed. It should here be observed, that the poison of lead differs materially from other substances called poisonous. It is not what we call an active poison; and is not accompanied, except when introduced into the system in quantity, by any particular symptoms. On the contrary, it is one of those insidious substances—I mean its salts—which are taken without announcing any peculiarity of taste or smell,—but which, gradually introduced into the system, though in minute quantity at a time, may eventually produce effects that in all probability will be ascribed to other causes. The effects of all the salts of lead on the system are paralyzing; and their action on the wrists and fingers of printers and on painters is well known. The latter are subject to a disease called the Painter's colic—which is understood to be paralysis of the muscular coat of the intestines. It should be observed, that my family and I discontinued the use of the water, and had a supply from a neighbouring pump. They seemed to thrive, and were healthy.

Presuming that the water, having a pretty large surface exposed, had absorbed carbonic acid—and that this acid being in a free state, though minute in quantity, having no base such as lime to combine with, had acted on the lead and formed the carbonate—I determined to satisfy myself by subjecting the water to the test of experiment. I accordingly, at different times, took portions of the water,—in all about fifty gallons; and as I took them I reduced them by evaporation from a gallon to a fluid ounce. To render the salt of lead which I was desirous to discover in a more concentrated state, I reduced, by the same means, the fifty ounces to four,—which I submitted to the following series of experiments.—I put the four ounces into four glasses of one ounce each. 1st glass.—On adding hydrosulphuret of ammonia I had a black precipitate, the sulphuret of lead. 2nd glass.—On adding a solution of bichromate of potass I had a yellow precipitate, the chromate of lead. 3rd glass.—On adding a solution of the iodide of potassium I obtained a primrose yellow precipitate, the iodide of lead. 4th glass.—On introducing a slip of zinc into the fourth I had the metallic lead adhering.—The presence of lead, then, was sufficiently apparent from the first three tests,—but especially from the last: and from this last a thought struck me that I could turn it to a BENEFICIAL, SALUTARY, PUBLIC PURPOSE. But in order to test its efficiency still further, I selected two rabbits from the same litter,—and gave to each two fluid drams of a solution of diacetate of lead. Into one of these I had previously introduced a slip of zinc. The result was,—the rabbit to which the solution was given that had been treated with the zinc seemed to suffer no inconvenience; while the other died in thirty-five hours, after apparently suffering much pain.

I trust that whoever reads these results will keep in view the importance of the recommendation, that any person possessed of a leaden cistern should forthwith get for it a temporary zinc bottom, to fit inside and to lay above the other.\* Once a week or fort-

night, this bottom should be taken out and carefully cleaned. The metal is wholesome, not expensive,—and malleable zinc will be the most convenient for the purpose. It should be added that, as sure as night succeeds to day, every particle of lead that may from time to time be in solution, will make for, or be precipitated on, the zinc,—there to remain till it be brushed off.—I shall rejoice if this statement be the humble means of averting much danger from the effects of this insidious substance; which, though they do not show themselves instantly and openly, are sure, nevertheless, seriously to affect the constitution.

JOHN ROBINSON, M.B.

#### FOREIGN CORRESPONDENCE.

Genoa, Sept. 29.

THE laying of the first stone of the monument to Christopher Columbus took place, in this city, on Sunday last. It was as brilliant a morning as any I have seen this year; and as I opened the window on my balcony and looked out on the shipping gay with streamers of every nation, the blue Mediterranean beyond, and up to the clear Italian sky, bluer than the sea, I thought it one of the most beautiful sights I had ever witnessed. The increased agitation in the town announced that something unusual was about to take place. At twelve o'clock, the crowds who were leaving church after the *missa cantata* were all streaming away in the direction of the Strada Balbi; and I determined to join them,—not expecting any particular gratification, but thinking it a matter of duty to see everything that was to be seen. My card—my magic card—I fortunately had with me; on presenting which, soldiers and bayonets fell back, and I found myself ascending the "Salita" which looks over the Piazza del Acqua Verde. Working my way through galleries and balconies filled with ladies, I found myself, at length, in the very centre of the elevated ground which commands a view of the Piazza. Here was erected an elegant pavilion of white and blue and yellow muslin, with gilt hangings; whilst in a niche at the back was a statue of Fame, holding a crown in one hand, and with the other presenting a trumpet to her mouth. Around the pavilion were raised seats, one above the other, occupied by the most distinguished of the Genoese ladies—the centre being reserved for the authorities who were to assist at the ceremony. Right and left, and above and below the pavilion, were balconies erected in the form of a semicircle, 400 or 500 feet in extent either way—filled with the members of the Congress, their wives and families, and those especially invited. The houses on two sides of the Piazza were lined and covered with crimson tapestry; and every window and house-top was full of spectators. One house was occupied by the Queen of Holland, the two princes her sons, and the Prince Carignano. Near the centre of the Piazza was the scaffolding, with the stone suspended from it.

Soon after one, the beating of drums announced the approach of the authorities. First came the Governor, wearing all his orders. Then, in succession, drove up the Syndics and the Decurionate, dressed in black velvet—doublet of velvet, with band round the waist—and thrown over the shoulders, and half covering the body, a short cloak of the richest velvet. The bishop and the clergy followed; and, last of all, the Cardinal Archbishop, in his robes,—an old man, of nearly 90 years of age. These having ascended the steps and taken the seats assigned them in the pavilion, a concert of music was performed. I forgot to mention that on the fourth side of the square, opposite the pavilion,—was erected a gallery of immense dimensions; filled—the wings with spectators—but the greater proportion of it with military bands and a choir of singers. The music was composed expressly for the occasion, by a Genoese named Gambini; and the words were by an advocate of the city, called Moroni. At the close of the concert, the Marchese Pareto read a speech descriptive of the object for which they had met together—amid shouts of applause. The authorities then descended to the Piazza. The box containing the deeds and several gold and silver coins was deposited, and the stone lowered upon it, amidst the *vivas* of the multitude, and the firing of cannon. And so ended the laying of the first stone in honour of Columbus.

I was thoroughly tired; yet the proceedings of

the day were not half completed. I had yet to fight and jostle for my dinner amongst 500 savants. Scarcely was that over, when the Regatta was announced to begin. But, too much exhausted to jostle amongst the boats, I mounted to the roof of my good Hotel de la Ville; from which I looked down on the whole of the animated and beautiful scene. The race was run and gained like all others, by Giacomo this, or Giuseppe that,—I know not whom; and then came a fairy scene, indeed—surpassing everything we had as yet beheld. In a moment of time there was a running fire round the harbour. Boats and vessels took the infection, or contagion, or reflection,—as you will: bridges, and arsenals, and docks were clothed with light. The Fanale, whose solitary revolving light usually throws its melancholy ray far across the waters, was now a blaze of brilliancy. From house to house and palace to palace travelled the Spirit of Flame—creeping up the sides of the hills—respecting not the churches—taking possession of the forts in the twinkling of an eye,—till the whole of that amphitheatre of palaces and mountains stood out a thing of light, whilst the sea and harbour shone like liquid fire. I have witnessed grand illuminations in Sicily, and Naples, and Venice, and Rome; but nothing ever appeared to me so graceful and brilliant as this. It seemed as if a living active power were at work—running about with the speed and resistless force of lightning, and not content till it had clothed every ship, boat, palace and fort in flame.

It only now remains to wind up the proceedings of the Eighth Congress of the Italiani Scienziati. One of the last acts was to select the place of meeting for 1848; and the lot, as you probably know, fell on Bologna. This will be the first time that such an event has taken place in the Papal States; and, but for the apparent encouragement which the speeches of Prince Canino had given, the Congress would scarcely have ventured on such a choice. Judge, then, of the astonishment which all felt, when the Prince urged that Palermo should be chosen in preference—adding that the Pope would rather have the honour deferred. This looked very much as if the Prince, from his love of popularity, had ventured a little farther than he was justified—and was anxious to draw back. His conduct was regarded in any other than a favourable light;—and led, said a gentleman to me, very nearly to his being *fischiato*. The fact is, the Prince is a great talker—has love of approbation strong—and, fancying himself the godfather of the Congress, puts it and pets it by way of encouragement so as sometimes to exceed judicious bounds. Hence, possibly, the difficulty in which he was placed.

On Saturday, the 26th, the Presidents bade adieu to their several Sections. The speech of Prof. Abbate Lambruschini, President of the Section of Agronomy and Technology, excited great sensation; and has since been printed, at the request of the members. Tuesday, the 29th, being the last day of the meeting, we assembled in the Grand Hall of the Ducal Palace. There was a large attendance of ladies; who seemed quite to enter into the spirit of the meeting, and applauded with as much energy as the men. The Secretary General, the Marchese Pallavicino, spoke at some length, and amid immense applause, of the desirableness of fraternization amongst Italians, the value of unshackled knowledge, and the grounds of hope for the country. The Secretaries read their several Reports;—and we adjourned to the Palazzo delle Peschiere, to dinner. Here Masi, the improvisatore, again made his appearance; and was hailed as before. His subject was Columbus;—which, so far as I could judge, he handled well; and then made his adieux—observing, that Nature (it was raining) mingled her tears with his at the dissolution of the Eighth Congress!

Shall I now take you to church for a few minutes?—for I must pay one visit more to the Annunziata before leaving Genoa. The church was lighted with 2,000 lights, in honour of the *fête* of St. Michael; and these, reflected from a hundred chandeliers, produced a brilliant scene. A Franciscan monk preached; and his sermon seemed to me to have some reference to, or have been prompted by, the proceedings of the last fifteen days. "We of the cloister," said he, "are represented by philosophers as pursuing a retrograde movement—as being friends of ignorance and darkness. It is not so. We are the conservators of Religion, it is true; but which all philosophy is little worth.

\* Leaden waterpipes might have an inch or two of zinc pipe screwed on the end,—so that it may from time to time be removed and cleaned.



And what, after all, is the philosophy of the present century? does it not lead to Pantheism in one country and Epicureanism in another? We are the friends of ignorance, if to denounce a philosophy like this can make us so." I will not follow the good monk farther; and have quoted him thus far only to show how many and conflicting are the phases which society here assumes. From church to the Casino, for the last time; where there was an unusually large attendance,—and two improvisatori and an improvisatrice, who did honour to Columbus, Italy, and themselves. To-day, Wednesday, there was again a public meeting in the Ducal Palace; where the premiums were distributed:—and then we went once more to dine at the Peschiere.

And now, I have thoroughly exhausted my subject. I have not another word to say. It has been a brilliant, and—in spite of a vast deal of humbug, which must, in the nature of things, attach to such affairs,—a useful meeting. That eight Congressi can change the political or moral condition of a people, no person will expect. It is contrary to the whole analogies of Nature and of Providence. Though Italy be a country of miracles, yet miracles of this description we shall look for in vain; and here, as elsewhere, we must submit to the varied processes that precede the great moral harvest. For myself, I am content to accept the Congress as a whole,—instead of searching out, and with a too critical eye, defects that are connected with every human institution: and for results I can wait; being assured that the union and intercourse of many minds,—the agitation of important subjects, even though under great disadvantages,—and the interchange of the courtesies and hospitalities of social life,—must, unless the course of things be changed, in time produce that national and mental development which will eventually lead to national regeneration.

#### OUR WEEKLY GOSSIP.

THE papers announce the death, in his 54th year, of Mr. John Rowbotham, Fellow of the Astronomical and other Societies, and author of a variety of mathematical, astronomical, grammatical, and other educational works.—They mention the death, too, of Mr. Sidney Walker, formerly Fellow of Trinity College;—and under that simple announcement lies, as some of our readers know, a very touching story. Mr. Walker was a classic of the first order; and obtained his fellowship at Trinity because his attainments in that kind were so great as to override other short-comings which had previously been held as presenting a bar to that honour. In the course of the studies which had procured him this distinction, Mr. Walker became stone blind; but his familiarity with the localities of Cambridge supplied the want of sight,—and many who read this notice of his death will remember the sightless scholar steering himself as easily through its streets as though he were not, himself, in the dark. Mr. Walker's fellowship was one which he could not hold for a longer period than three years without taking orders; and he had scruples which that interval was vainly employed in seeking to satisfy. When the time for decision came, he took the course which must have a record over his untimely grave, to the honour of his memory. Poor and blind,—with a profession to seek, and no eyes to seek it—he left the nest where he was furnished for life—amid congenial minds, the books he loved, everything that could minister, with no effort on his part, to his tastes and comforts—to go out into the wide, noisy world; where his way he lost—how could he do otherwise?—his way. Once or twice only, in the many years that have succeeded his renunciation "for conscience sake," we have casually crossed him in the crowd of circumstances,—and we knew then that he was a man groping his way almost helplessly. But we had long lost sight of him, when his pale face and frail figure were suddenly brought once more before our memory by an obituary paragraph. Mr. Walker has died at the age of 50.

The Scotch papers announce the death, in his 82nd year, of Dr. John Thomson, 1st Professor of Pathology in the University of Edinburgh.—We may mention, too, in this paragraph, the death of the Chevalier de Gregory; who acquired some literary notoriety by his researches into the question of

the authorship of the 'Imitation of Jesus Christ,'—and is known, also, by a variety of works of history and political economy.

Another has been added to the number of republication societies existing in the metropolis for the preservation in print of early literature, in its several departments. The new association is to be called the Cavendish Society; and its object is to produce the works of the most celebrated chemical writers of old.

We are happy to announce that the rumoured destruction of Lord Rosse's telescope has now received a formal contradiction.

A new Institute of Mechanical Engineers has been formed at Birmingham; for the purpose of enabling mechanics and engineers engaged in the different manufactories, railways, &c., in the kingdom, to meet and correspond. This is properly an offshoot from the Institute of Civil Engineers;—for whose multiplied duties it is intended to offer a diversion.

A discussion of some interest took place on Monday at the Academy of Sciences, in Paris—in which MM. Arago, Leverrier, Poinot, and Libri took part—as to whether a star seen, in 1831, by M. Watermann, was (as some persons assert) the planet which M. Leverrier has discovered by his analysis.—The Minister of Public Instruction has informed the principal of the College of Saint-Lô—where M. Leverrier received his literary education,—that a bust of that astronomer, from some eminent chisel, will be given to the college.—From Caen, it is stated that all the students of the two departments of Calvados and La Manche are about to subscribe for a testimonial, in the form of a medal or an optical instrument, to the same discoverer, their compatriot.

The installation of the new Royal College at Alençon took place on Monday last—in presence of the Minister of Public Instruction.

From Frankfort, we learn that the Germanic Diet has awarded a sum of 100,000 florins to Prof. Schönbein and Dr. Böttiger,—on the condition of its being proved, to the satisfaction of the military commission of Mayence and the authorities of the fortress, that their invention is of a nature advantageously to supersede the use of the ordinary gunpowder.

From Berlin, it is stated that the King of Prussia has devoted the large sum of 120,000*l.* to the formation of a covered garden, in the centre of the city—to be used as a winter promenade by its inhabitants.

The Sardinian Government has, it is stated, entered into a negotiation with Spain for the restitution of the ashes of Christopher Columbus. These are now in the Cathedral Church of the Havana; having already undergone two removals—from Seville and from St. Domingo.

A weekly journal, to be called the *Contemporaneo*—and be devoted to the investigation of questions of trade, industry, and political economy—is announced for publication at Rome, under the immediate sanction of his Holiness the Pope.

Some of our correspondents have thought it necessary to remonstrate with us on the subject of a mere piece of playfulness which appeared in our number of last week; professing to give a popular illustration of the manner in which the detective forces of science had traced out the haunt of the new planet by shrewd observation of the disturbances which it occasioned in its neighbourhood. When these gentlemen think that the majesty of Science is offended by the adoption, in its presence, of a language less stately than its own, they take a view of the matter which certainly never presented itself to us.—nor, we believe from our own experience of them, to the philosophers themselves. It is possible, however, that, at a time when philosophy is in disgrace with a portion of the press, earnest men may, without deserving to be therefore considered formalists, see with more anxiety than is due to the occasion, or would at another time be felt, whatever, on the part of an avowed scientific advocate, may seem to give encouragement to the scoffing spirit that is abroad. It is only under some such excited feeling that any reader of the *Athenæum* could suspect it of a sneer at the grandest result of inductive science which astronomical history has yet to record. Of such an interpretation of our

lighter mood, in reference to this matter, our own columns—especially those of the very same number which contains the plesantry in question—furnish the ample refutation. Nay, at the very moment when their dalliance with the theme is bringing a protest on the one hand, their graver dealing with the same is awakening susceptibilities on another, which, though more intelligible, are not less unreasonable. M. Le Verrier has written a letter to the *Guardian*, complaining, in very feeling terms, of Sir John Herschel's assumed intention to derogate from his merits by means of the letter which that gentleman addressed to the *Athenæum* [ante, p. 1019]. Our contemporary takes a just view of the subject: for confirmation of which M. Le Verrier has but to read the letter again in a less sensitive spirit and with the interpretation furnished. We wish, with our contemporary, that the complete honour of this great fact had fallen to the English philosopher; but far beyond any such merely national feeling is our desire that the philosophers should recognize no such distinctions among themselves. The petty jealousies of earth are things too poor and mean to carry up amongst the stars. Light and unmeaning as they are, they would be found heavy incumbrances on a speculative journey so long as that to Uranus. We believe our English philosophers will do all justice to the eminent claims of the French astronomer; but that is no good reason why they should put their own in abeyance. It is not essential to the recognition of M. Le Verrier's merits that they should suffer Mr. Adams to be overlooked. To make up the sum of the former gentleman's fame, it is not reasonably required that Herschel and Bessel (for Sir John was speaking for the philosophers—not the English philosophers) and Challis and Adams should make a contribution of theirs. We, who expatiate on this side cloudland, and have the susceptibilities that belong to its atmosphere, cannot afford to let them. The more valuable is M. Le Verrier's discovery, the more important it was that our English philosophers should show that they were on its track.—In a word, if M. Le Verrier would allow to others some portion of that sensitiveness which he encourages in himself, he would perceive that these have the same natural motives for recording their advances in the true direction as he for asserting his. His admitted arrival at the star gives him no right to warn all others off the highway to Uranus. Men cannot plant the flags either of nations or individuals among the planets, so as to annul all that their neighbours have been doing. All the elements of M. Le Verrier's brilliant discovery were laid elsewhere, as well as in France: let it be enough for his satisfaction—as it is for his fame,—that he worked out the problem first. For Sir John Herschel's sake—who is a philosopher too distinguished to have any motive for grudging distinction to others—we will advert more particularly to one of M. Le Verrier's specific grounds of complaint,—though, indeed, it should not be necessary. Sir John Herschel expressed no want of confidence in the calculations of M. Le Verrier—but in any single set of calculations (had they been his own) which were to be made the basis of so great a result. Surely, had M. Le Verrier not been sensitive beyond what is philosophic or tolerable, he would have found all the satisfaction he desired in the very paragraph itself from which he has extracted this offence;—for it contains a formal recognition of his discovery. "The remarkable calculations of M. Le Verrier,—which have pointed out, as now appears, nearly the true situation of the new planet,"—says Sir John Herschel, speaking after the event; in the same sentence in which he explains that such calculations, alone, would not have been sufficient to justify the confidence with which he (Sir John) predicted the very result attained—speaking before the event.

DIORAMA, REGENT'S PARK.—REDUCED PRICE of ADMITTANCE.—Now OPEN, with a highly interesting exhibition, representing the CASTLE and TOWN of HEIDELBERG (formerly the residence of the Electors Palatine of the Rhine) under the aspects of Winter and Summer, Mid-day and Evening; and the exterior view of the CATHEDRAL of NOTRE DAME at Paris, as seen at Sunset and by Moonlight, and which has been so universally admired. Both pictures are painted by the late Charles Renoux. Open from 10 till half-past 4. Admittance to view both Pictures.—Saloon, 1*s.*; Stalls, 2*s.* as heretofore.

MEETING FOR THE ENSUING WEEK.  
TUES. Zoological Society, half-past 8.—Scientific Bazaar.

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FINE ARTS

*Numismatic Illustrations of the Narrative Portions of the New Testament.* By John Yonge Akerman, F.S.A. Smith.

The coins which were in circulation contemporaneously with those mighty events recorded in the narrative portion of the New Testament, are so obviously valuable for the light which they are capable of throwing upon the historical parts of that sacred volume, that it cannot but be matter of regret that writers should have been found indiscreet enough not only to cite false coins as illustrating their theme, but also to publish explanations opposed to sound numismatic interpretation, at utter variance with the truth, and calculated to do much permanent injury to the cause they undertake to advocate. Mr. Akerman does not belong to this class. In the work before us, he modestly asserts that he does not aim at proving the truth of Divine Revelation by an appeal to ancient monuments; but these cannot, he thinks, "fail to show all, that the inspired penmen of the New Testament Scriptures wrote of the times in which they or their immediate predecessors lived;—agreeing not only in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping."—Paley.

The subject which Mr. Akerman has chosen is an interesting and instructive one;—and when we have the assurance of so sound a numismatist that every engraving in his work is a *fac-simile* of the coin represented—that every representation is from an actual example, accessible to all who may feel disposed to inspect it, and of undoubted authenticity—the value and utility of his work are sufficiently attested.—A specimen or two of the manner in which he treats the various texts capable of numismatic

illustration will, we think, satisfy our readers of the writer's competency for the task which he has undertaken:—

"Our fathers worshipped in this mountain, John iv. 20.—Although Josephus, himself a Jew, gives us a very unfavourable picture of the Samaritans, there is no reason for doubting its accuracy. According to that historian, the Samaritans were ever ready to change their religion and their customs, when advantages tempted or danger threatened them. When Alexander granted to the Jews immunities and privileges, these people, whose capital was Shechem, invited him to come to Mount Gerizim and do honour to their temple, as he had done to that of Jerusalem,—alleging that they were of the posterity of Joseph, Ephraim, and Manasseh; but, being pressed to say if they were really Jews, and not Sidonians, they answered that they were Hebrews, but had the name of Sidonians, living at Shechem. Alexander dismissed them, saying that what he had granted was to the Jews; but that, if he afterwards found they were of that stock he would consider their petition. At a later period, we learn from the same authority, that when the Syrian king Antiochus pillaged Jerusalem, and inflicted horrible tortures on its inhabitants, the Samaritans protested that they were not of Jewish origin, but Sidonians; and entreated that they might be permitted to dedicate their temple, hitherto without a name,† to Jupiter Hellenius. The coin here engraved bears the head of the Emperor Antoninus Pius; legend, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΑΝΤΩΝΙΝΟΣ. ΟΡΕΑ ΕΥΡΕ (ΒΗΓΕ). i. e. The Emperor Caesar Antoninus Augustus Pius. Reverse, A Temple on the summit of a mountain, with a flight of steps, etc. Legend, ΦΑ. ΝΕΑΧΟΑΕΩΣ ΚΥΡΙΑΚ ΠΑΛΑΙΣΤΙΝΗΣ. i. e. (Money) of Flavia Neapolis, of Palestine in Syria. Photinus in his Bibliotheca notices the asser-

of the New Testament 'town clerk,' is to be differently understood as it occurs in different places in Holy Writ. As in our days 'lawyer' may be used in speaking of several kinds of legal functionaries, so the word *scribe* occurs in both the Old and New Testaments. In its general sense, and as used in the gospels, it doubtless signifies a lettered person; as may be inferred from its obvious derivation from γράμμαρα, letters or book-learning. When a scribe of a superior order is indicated there is generally some affix, as in the Septuagint (2 Kings xii. 10), where the king's scribe, ὁ γραμματεὺς τοῦ βασιλέως, is described as the confidential officer of the Jewish monarch. The scribe here mentioned as appeasing the clamour of the Ephesian mob was a personage of great importance in the Greek and Asiatic cities. That the office was a most honourable one may be inferred from a coin of Nysa, in Caria, on which Tiberius Caesar is styled scribe of that city. The scribe was elected yearly, like the archon; and on the coins of Ephesus we find that the office was held several times by the same person. Thus, Cusinius, the scribe, whose name is placed on the coin here represented, appears by the inscription to have been elected to that office four times. The obverse bears the heads of Drusus and Antonia, side by side; the reverse has the figure of a stag, and the legend, ΕΦΕ. ΚΟΥΙΝΙΟΣ ΤΟ Δ.; i. e. (Money) of the Ephesians, Cusinius (scribe) for the fourth time. That



Cusinius was the scribe we learn from a coin of Livia, cited by Mionnet. On the coins of Nero, the name of the Proconsul appears instead of that of the scribe. But for this circumstance the name of the 'town clerk' whose tact and promptitude dispersed the Ephesian mob might probably have been known. The stag is the common type of the autonomous coins of Ephesus; a fact noticed by the sophist Libanius, and attested by numerous existing examples."

But probably the most remarkable illustration in the volume is that afforded by a coin of Cyprus, which shows clearly that that island was under proconsular, and not pretorian, authority. It is contained in a comment upon Acts xiii. v. 7. "The Deputy of the Country Sergius Paulus." But we will, as in the preceding cases, let the author speak for himself.

"Ὁς ἦν ἐν τῷ ἀνθρώπῳ Σεργίῳ Παύλῳ. The accuracy of Saint Luke in applying the term ἀνθρώπος to the governor of Cyprus has been called in question by more than one commentator, on the ground that Cyprus was governed by a prætor, not by a proconsul, at the time when Saint Paul visited it; and a passage from Strabo has been brought forward, in which, after describing the mission of Marcus Cato to take possession of the island of Cyprus, he adds, ἐξ ἐκείνου δ' ἐγένετο ἐπαρχία ἡ νῆσος καθάπερ καὶ νῦν ᾿στὶ, στρατηγική. The authors, too, of our version of the New Testament appear to have felt some difficulty here; as, instead of giving the word ἀνθρώπος its literal meaning, 'proconsul,' they translated it 'deputy,' a term applying to 'proconsul,' or 'prætor,' indifferently. We have, both from Strabo and Dio Cassius, an account of the division of the Roman Provinces by Augustus, with the names of those respectively allotted to the Emperor and to the Senate; and they both agree in stating that in this division Cyprus was allotted to the Emperor. But Strabo omits a circumstance which Dio Cassius mentions, that, soon after the first division, Augustus exchanged Cyprus and Gallia Narbonensis with the senate for Dalmatia. In a subsequent passage he repeats this statement, and adds, καὶ οὕτως ἀνθρώποι καὶ ἐξ ἐκείνα τὰ ἔθνη πίμπλεσθαι ἤρξαντο. Here, then, we not only have the statement of Strabo corrected, and by authority fully equal to his, but we have the same word as that used by St. Luke applied to the governor of Cyprus. It cannot be objected that, in the above-quoted passage, Dion is speaking of several Roman provinces, 'one of which was certainly governed by a proconsul; and that, therefore, for the sake of bre-

tion of Marinus, a Samaritan writer, that Abraham erected a temple to Jupiter Maximus, at Neapolis, in Palestine, close to Mount Argarizus!"

Again:—Thou art not Caesar's friend, John xix. 12.—Ὁὐκ εἰ φίλος τοῦ Καίσαρος.—Among the various titles found on Greek coins are those of *Lover of his Father, Lover of his Mother, &c.* This style appears to have been adopted by the princes of other countries tributary to the Romans; and we accord-

ingly find Φιλορώμιος, *Lover of the Romans*, on the money of the kings of Cappadocia. The Parthian Princes frequently added to their other high-sounding titles, Φιλελλήνος, *Lover of the Greeks*; but the money of some of the princes of Judæa more strikingly illustrates the phrase φίλος τοῦ Καίσαρος. Agrippa the first, of Judæa, inscribed on his coins φιλοκαίσαρ,—and Herod of Chalcidene, φιλοκαύσιος."



A further illustration of the title *Friend of Caesar* is furnished by a coin of Caesar Agrippa, of which the obverse bears the head of Agrippa, with the title of *Megas*—ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΓΡΙΠΠΑΣ. ΦΙΛΟΚΑΙΣΑΡ. King Agrippa the Great, *Lover of Caesar*. R. ΚΑΙΣΑΡΙΑ Η ΠΟΠΟ. ΤΩΝ ΟΥΚΑΙΣΑΡ ΑΙΜΕΝΙ, i. e. *Cæsarea ad portum Seleucianum*. Fortune standing with her attributes."

This coin, which is one of great rarity and interest, furnishes our author with a numismatic comment on Acts xii. 1. Now, about that time, Herod the King stretched forth his hands, to vex certain of the Church.

The following note on Acts xix. 35.—"And when the Town Clerk had appeased the People," contains much new illustration of the nature of that important office:—

"The word Γραμματεὺς, rendered in our version

† "The ἀνώνυμον ἱερὸν of Josephus furnishes a singular concordance with the words of our Lord, 'Ye worship ye know not what,' and is evidence of the vague religious notions of these people. The coins of the Samaritans show their Sidonian predilections,—many of them having representations of the goddess Astarte, the Ashtoreth of Scripture."



vity, he used one term for all of them, whether it applied to them or not; he is speaking but of two, and he uses the word ἀνθρώποι (in the plural). Bishop Marsh further remarks on this passage, 'That Cyprus however ought not to be excepted, and that the title which he (Dion Cassius) employed, as well as Saint Luke, really did belong to the Roman governors of Cyprus, appears from an inscription on a Greek coin belonging to Cyprus itself, and struck in the very age in which Sergius Paulus was governor of that island. It was struck in the reign of Claudius Caesar, whose head and name are on the face of



"Obv.—(TI) (CL) AVDIVS CAESA(R) (AVG).  
Laureated head of Claudius to the left.

"R.—ΕΠΙ ΚΟΜΙΝΙΟΥ (ΠΡΟΚΑ)ΟΥ ΑΝΘΥ-  
ΠΑ(ΤΟΥ) ΚΥΠΡΙΩΝ. i.e. (money)  
of the Cyprians, under Cominius Proculus,  
Proconsul.

"The name of Proculus is here partly obliterated; but on some, in other respects less perfect, examples, the name is plainly decipherable."

Other monumental evidence upon this point, which Mr. Akerman considers may not be uninteresting to the antiquary and historian, he has given in a table annexed to the passage which we have quoted.

When it is remembered that all our author's comments are accompanied, as in the instances which we have quoted, by fac-similes executed with a combination of fidelity and artistic taste too often wanting in numismatic illustrations, and that the book is free from everything approaching to a doctrinal character, it will be readily seen how much it is calculated to interest and instruct all who love to study and understand the Holy Scriptures, be the peculiar tenets which they draw from them what they may.

#### STAINED GLASS.

A correspondent who addressed to us, some weeks since, a few remarks on what he calls "the lost Art of Stained Glass," has added the hints which immediately follow:—and another correspondent, taking the title of the former for a text, has furnished a view of the subject which we think, with him, is worthy the attention of our first correspondent and others whom it may concern.

October.

Aikin, in his 'Philosophical Dictionary,' quotes two lines from 'Apollinaris Sidonius,' lib. ii. epit. 10, to show the very early age in which the use of red glass was known. Sidonius wrote, I believe, in the fifth century. It is, I confess, beyond my skill to translate these lines as Aikin has given them, yet as "prasinum vitrum" is distinctly mentioned, the passage would be curious, as the earliest trace of a splendid art afterwards practised from one end of Europe to the other, if we could be certain that it refers to transparent glass and not to the opaque frits used in mosaic work. The context probably would show which meaning the word *vitrum* should bear. The lines are

Ac sub versicoloribus figuris,  
Vernans heribula crusta  
Saphyratos flectit per prasinum vitrum lapillos.

As it is a very difficult point, in making the red glass, to preserve the oxide of copper in the necessary state of protoxide, I give a method by which the colour may easily be exhibited in the laboratory:—Mix together eighty parts of pounded crown glass with about one part of calcined copper; expose in a crucible to an intense melting heat, having first inserted a large iron nail long enough to reach from top to bottom of the crucible. The iron preserves the copper from peroxidation, and the result is a red glass. ERYTH.

October 20.

The lost art to which your correspondent referred [*ante*, p. 957], is, I believe, not only known but practised;—indeed, I question whether much

it; and, in the reign of Claudius Caesar St. Paul visited Cyprus. On this coin the same title ἀνθ-  
παρος is given to Cominius Proculus which is given by Saint Luke to Sergius Paulus; and the coincidence which it shows is of that description that it is sufficient of itself to establish the authenticity of the work in which the coincidence is found.' The writer of the foregoing passage quotes the coin from Morell; but the engraving here given is from an actual specimen; which, though not in the most perfect preservation, retains sufficient of its type and legend to answer our purpose."

remains to be learnt, in reference to mere manufacture, unless it be in the way of discovery, not revival. But there is an art, if it may be so called, connected with this subject—one that includes the very aim and purpose for which coloured glass was used—namely, which really appears to be lost. You, no doubt, remember the jewelled floor of Roslin Chapel, as described by Scott; and Keats's description of the window, which

Threw warm gules on Madeleine's fair breast,  
As down she knelt for heaven's grace and boon;  
Rose bloom fell on her hands, together prest,  
And on her silver cross soft amethyst.

Very beautiful this;—but how is it to be reconciled with Milton's "dim religious light"? I will not say a word that would cast ridicule on "pure" Madeleine; but, that I may say what I will, let us substitute for her the verger. There he is—say at College Chapel, Winchester, where all the windows are resplendent with modern stained glass! The "rose bloom" is now on his forehead, and the "warm gules" on his nose;—he moves, and, lo! the warm gules is on his forehead, and his nose is royal purple. Will any such masquerading figure help to

Dissolve us into ecstasies,  
And bring all heaven before our eyes?

The idea is obviously absurd. How, then, can these several descriptions be reconciled?—Simply by the fact that the poets each described what each saw—different things, though they pass under a common name. Milton spoke of the old painted glass, and the light transmitted through it; which was, and is, warmed—mellowed—softened—"dimmed"—colourless, or comparatively so. Keats spoke of modern stained glass; the light passing through which does, indeed, cover the wall with motley like harlequin's jacket. So far as my observation extends, old stained glass is comparatively rare; and even when found, one side, sometimes both, are so painted as to "dim" the light. Usually, the old glass is what your correspondent calls—and what is technically called—"flashed." I have in my possession glass "flashed" on both sides; plain white glass, with a yellow surface on the one side, a painted surface on the other, and both burnt on, or in, as you please to call it. The effect is obvious. It acts as a blind—wondrous rich when looked through to the light, but dimming the light which traverses it, while leaving it comparatively colourless. The sun's rays are tempered, not altered—the walls are warmed, not coloured. We hear of designs by Mr. Dyce for the windows of the Palace at Westminster. Are the colours in these windows to reproduce themselves on the walls? If so, what becomes of the solemn and sober tone of the frescoes? I have neither time nor knowledge to enable me to follow out the inquiry which these facts suggest—and which every man may verify for himself; but I have said enough to awaken the attention of others. The facts are, obviously, of great importance in an age when we are about to re-introduce both stained glass and fresco paintings: yet obvious as they are, I never chanced to meet with more than one person who had noticed the different effects of ancient and modern glass—and that one did not suspect the cause. Certain it is, that if our stained glass manufacturers know it, they disregard it.

C. D.

#### FOREIGN CORRESPONDENCE.

*Churches in the Lower Rhine-land.*—Let me put in a word for a district hitherto little visited—the Lower Rhine. When the excellent Dutch shall have completed their excellent railway, it will make a pleasant variety for those who have leisure for their travel to get a peep at Holland, on their way to Cologne, thus avoiding the jolting, heat, dust, detention and confusion of the Belgian *Chemin de Fer*; and, when Holland is passed, Cleves, for instance, as a halting-place is charming. Though in Prussia one is not out of Holland—witness the careful brick borders to the street pavement, the cheese at breakfast and tea, and the women's caps which retain the graceful Dutch fall of deep lace lying on the shoulders, almost in conjunction with the *beret* crown more universal in the Rhine-land. (They must amend, however, the Custom-house at Cleves, ere artists with their paraphernalia will like to pass it; for to so rude and needlessly-vexatious an inspection I was never exposed.) But Cleves has more than these mere out-of-door sights—more, even, than its own pretty, not to say, picturesque, situation on the edge of rising ground, with the quaint Schwanenberg tower, commanding the flat lands towards the Rhine; more than its environs—not forgetting Prince Maurice of Nassau's iron tomb, which stands better as a monument than most that I have visited; in a quiet wood, beneath some fine fir-trees, where the squirrels are so fearless that they hop scarce an arm's length off, to peruse, with their restless, brilliant eyes, the pilgrim who comes to read the legend. The church at Cleves, though sorely "tattered and torn," is one of those simple brick buildings in the early Gothic style which, it seems,—more's the pity—our artists have lost the courage to attempt. Anything simpler, cheaper and lighter it would be difficult to imagine. Within, the ruin of the building is less evident; while some of the monuments are striking, and there is an odd old picture or so worth looking at—and washing. I suspect this Lower land is rich in church furniture. While my horse was breakfasting on black bread at Calcas, the first halt towards Düsseldorf, I ran into the church; outwardly, a less patched building than that of Cleves, but within, overflowing with curiosities,—as well as I could see amid the celebration of matins at three of the altars simultaneously. "I will allot upon it," however,—as Mrs. Trollope makes her Americans say,—that it has one or two altars in the orthodox triple form, (the central division rising,) of the richest and most elaborate carving, with devices of Calvary subjects, &c., and borders of the most riotous Gothic fancy; strangely, in style, like some of the Oriental patterns, but with mailed figures, fools, and other such drolleries, intermixed. From sources like these have the modern arabesques of Neurether and others their origin. Then, there seemed to me sundry capital figures of saints and bishops, under crocketed canopies, also carved in wood: and a striking chandelier, with the Virgin standing upon the crescent in the middle,—which might have been carved from one of Durer's designs. There was a *predella*, too, containing a row of saint-like heads; some of them, with all the Flemish firmness of painting, have almost the Florentine grace of expression. In fact, Calcas is a station which no artist ought to pass by. It will be well, too, to give a good half day to Xanten, the next change of horses. This church has more renown in the guide-books,—but is not noticed by any other English writer, so far as I am aware. Yet, as a conventual edifice (thus distinctive from a cathedral) it stands in the first rank. The west front is late Romanesque; with two fine square towers, and between them a more modern window interpolated. The east, with its double side-aisles, its rich flying buttresses and pinnacles, its variously-traceried windows, and its particularly harmonious arches, is nearly as ornate, without surcharge, as Cologne. Here, again, is a fulness of antique decoration which would imply that the Spoiler had passed the buildings of this district by. Every pillar in the nave has its fine old Saint or Apostle. The altars are in the same elaborate and fantastic style as those of Calcas; and the high altar-piece—which contains the legend, I suppose, of St. Victor, to whom the church is dedicated, by Bartholomæus von Bruyn, of Cologne—is well worth a Mrs. Jameson's reading, whether as a story or a

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piece of painting. Indeed, many of the heads by these Low Country artists tempt one almost to give their obscure painters the palm, as regards manly force and distinctive character, over the early artists of the religious schools of Italy; where one sentiment of devotion, effacing all individuality, may be seen curiously blending itself with a certain recognition of the canons of Pagan beauty and grace. There is, too, at Xanten, a curious brass screen before the altar, branching upwards into sconces for lights; a wondrous trash (dare I say so?) of relics, bones, &c. tagged and tinselled, and frippered over with gold lace and flowers, which spoke little to my reverential sympathies,—though the space it occupies would, perhaps, be hard to fill fitly, were it shovelled away into limbo. I hear of another fine church at Neiss; but enough has been said to all whom these objects concern,—and too much for those whose interest stops short at Modern Art—i.e. their own and their friends' doings.

**FINE ART GOSSIP.**—Lord Morpeth has made, perhaps, as good a move as possible, to obtain the judgment of the "competent persons" on Mr. Wyatt's triumphal statue. His Lordship has, we are informed, addressed a circular to all the Royal Academicians requesting that he may be favoured with their opinion as to the effect of the Statue on the Arch.

The Scottish Association for the Promotion of the Fine Arts has issued a notice offering a premium of 100*l.* for the best series of six designs illustrative of the National History.

A week or two ago, we informed our readers that the fine painting of the *Last Supper*, discovered last year in a convent in Florence, and recognized as a work of Raphael's, had been proved by a document which has recently turned up in the Strozzi Library, to be the work of Neri di Bicci, a painter who died twenty-two years before the great master was born. M. Jesi, the celebrated engraver, who first communicated the particulars of the original discovery to the French Institute, has written to the *Journal des Débats*, maintaining the picture, notwithstanding, for an unquestionable Raphael, by arguments drawn from the work itself,—and denying that the memoranda which record the order and payment to Neri di Bicci for a picture for the same convent satisfactorily identify it with this one. The painter Cornelius, too, has taken up the pen in the same cause; and addressed a letter to Signor Della Porta and Zotti, from Berlin,—giving similar reasons, drawn from the performance itself, for his conviction that it is by no other hand than that of Raphael.

In France, the King has conferred the decoration of the Legion of Honour on M. Jazet, the eminent engraver. Amongst ourselves, the engravers are not yet recognized as admissible into the chivalric orders.

The Church of Belleville has been adopted into the number of French Historical Monuments; and is about to undergo, it is said, a complete restoration.

At Vienna, an Exhibition has been opened, by the Manufacturing Association of Austria, for the display of designs for stuffs; and medals of gold, silver, and platinum, are offered as premiums.

The prospects of the Archaeological Society of Athens are, according to the *Moniteur Grec*, not flourishing. The subscriptions which had supplied its operations for a time are gradually diminishing; and the Committee have, therefore, come to the determination of attempting to establish a permanent capital, to be deposited at the National Bank,—and the interest of which only shall be in future applied to its annual works. For that purpose, an appeal is addressed to the friends of science, in Greece and elsewhere, to enrol themselves as perpetual members at the composition price of 150 drachms.

The King of Bavaria, on the 12th inst., laid the first stone of the Pinacotheka—a gallery into which no picture is intended to be admitted that dates before the present century. His Majesty made, on the occasion, one of those speeches by which certain of the German sovereigns seem to expect that they can smooth, at pleasure, the popular mind ruffled by their less enlightened measures—buying men's acquiescence in their arbitrary doings by an occasional display of sentiment. Art, the monarch literally said, "was not to be regarded as an affair of luxury; but should pass into the life of the people, and be their animating spirit." "My great

artists," added the Bavarian "father of his people," "are my joy and my pride. Long after the works of statesmen shall have passed to oblivion, those of the artist shall continue to yield delight and elevate the soul." For these "noble sentiments," as Sir Peter Teazle calls them, His Majesty had a round of applause. But take the King off his hobby, and he manœuvres less to the satisfaction of his people. An example may be given, which does not belong to the Fine Art department of our Gossip—but may, nevertheless, serve for a comment here. A letter from Munich, dated on the day immediately preceding that of the inauguration in question, states that a wholesale suppression of all the public journals has just been determined on. The government is to publish a daily *Gazette*;—which is to be the only journal permitted in Bavaria.—With the first stone of the new Pinacotheka were deposited the plan of the proposed edifice, the diploma of the establishment, the portrait of the King, and a variety of Bavarian medals.

### MUSIC AND THE DRAMA

**SADLER'S WELLS.**—The play of 'The Stranger,' though bad in its kind, and still worse in spirit and execution, presents, nevertheless, in the character of *Mrs. Haller*, so good an opportunity for a sustained exhibition of histrionic skill that it is sure to be produced from time to time as one of the means for testing the talent of a new actress. Miss Laura Addison has added this to the proofs of her powers; and left no doubt that she possesses more than ordinary genius. She is, perhaps, the most *vraisemblable* representative of Kotzebue's heroine that ever appeared on the stage,—her own age being about that ascribed in the drama to the young and over-tempted wife. Her early scenes are graceful and lady-like,—in the more tender passages, gentle and touching. She has yet, however, to learn that repose which is the crowning grace of fine action. Miss Addison seems to feel that her element is passion. The tones of her voice are full of emotion, and in the more subdued parts at once penetrate the heart. In the more violent phrases we cannot help suspecting exaggeration. She has something to learn, also, in regard to gesture. In her most passionate appeals, she has a habit of turning her face upwards,—a natural attitude, and evidently dictated by feeling, but involving a manifest inconvenience. The gallery, of course, sees the whole face—but the pit only the chin. Here, then, histrionic art requires that Nature should receive modification and submit to restraint. The attitude, moreover, is further objectionable inasmuch as by its tossing the voice to the ceiling, the words evade the audience,—who, for the most part, missing the "sound," "apprehend" in them only the "fury."—The actress, in fact, needs some mechanical instruction in regard to the general management of her voice; and will do well to seek it before defect becomes confirmed into habit. We hazard these suggestions more freely because we are sure that, with ordinary pains and care, Miss Addison will become an extraordinary actress. In the famous scene with the *Countess Wintensen*, the agony of conviction and shame was energetically rendered,—but the consequent prostration of heart and mind was almost altogether neglected. But in the last scene, with her husband, the actress proved that the pathos of her tones was irresistible. It unlocked the source of sympathetic tears. Where genius exists, nothing but practice and cultivation are necessary to insure the highest success;—and this we predict for Miss Addison. The lady was well supported by Miss Cooper in the *Countess*, and by Mr. Phelps in *The Stranger*. The latter was a finished performance,—accurate in all its details, intensely and almost painfully pathetic. The play was, in every respect, well placed on the stage.—The next novelty announced at this house is Shakspeare's 'Measure for Measure.'

**LYCEUM.**—It having been announced that on Thursday evening the apocryphal lady 'Mrs. Harris' would make her appearance, the curiosity of playgoers and novel readers was excited to witness so extraordinary an avatar. The piece is, of course, a broad farce. *Mr. Henry Masker* (Mr. Wigan) feigns sickness; and punishes his physicians, lay and

clerical, not only with complaints but blows,—simulating catalepsy. This extravagance he commits that his uncle may not separate him from one *Fanny Platt* (Miss Arden), a pretty milliner. *Mrs. Harris* (Mr. Keeley) acts the part of the nurse in the affair,—and favours the lovers. By her means, Fanny is left in charge of the patient; and administers certain electric shocks to a *Mr. Slickey* (Mr. Matthews), who has intruded himself as the invalid. The piece, which is translated from the French, raised a rude vacant laugh; and thus, we suppose, served the purpose of its production. It is of no literary value.

**MUSICAL AND DRAMATIC GOSSIP.**—The differences between *Mdlle. Rachel* and her co-sociétaires have been happily arranged; and the great actress has resumed her reign on the boards of the Théâtre-Français.—The rehearsals of Rossini's new opera, 'Robert Bruce,' have begun at the Académie Royale de Musique. Barolliet, Gardoni, Madame Stolz, and *Mdlle. Nau* are to sustain the principal parts.—A bit or two of miscellaneous foreign gossip, under this head, we pick up from the Continental papers. The reigning Duke of Saxe-Coburg, it is stated, has an opera of his composition ready for the theatre of Berlin.—The Italian theatres are making great preparations for the next Carnival. The programme of the San Carlo announces three new operas and two new ballets—one of the former being the '*Horatii and Curiatii*' of Mercadante. The Scala announces four new works. At Parma, an opera, called the '*Cantatrice*,' the first work of a young composer, has been successful. At Verona, a new theatre has been opened; with decorations by two artists of talent, Santi and Mesetti;—and, from Spain, we may add, that a new lyric theatre is building at Barcelona, as large as the Scala—to be called after Queen Isabella, and inaugurated when her Majesty visits Catalonia next spring.

### MISCELLANEA

**Paris Academy of Sciences.**—Oct. 12.—M. Arago informed the Academy that he had received from M. Jobard, of Brussels, an account of the explosion of a steam-boiler at Grammont, in Eastern Flanders, on the 16th ult., arising from saline incrustations in the tubes.—The same member gave an account of some experiments with the explosive cotton of M. Morel.—Some specimens of photography were exhibited by MM. Foucault and Belfield. After polishing the daguerreotype plate and exposing it to the vapour of iodine in the ordinary way, these gentlemen cause it to absorb, by a peculiar process, a much larger quantity of the vapour of brome than is now used, and thus they obtain the maximum of sensibility.—A letter from the Baron Aloys de Reeden was read, directing the attention of the Academy to the means of improving the race of animals, particularly dogs, by teaching them to walk upon their hind legs!—A communication was received from M. Morse, giving an account of the successful working of his electric telegraph between New York and Buffalo,—a distance of 700 miles.

**The Great November Atmospheric Wave.**—Oct. 20. An interesting communication relative to Mr. Birt's report on 'Atmospheric Waves,' presented at the meeting of the British Association of Science, appeared in the *Athenæum* of last week, from the pen of Mr. W. E. Maxwell; in which allusion was made to the coincidence of the Great November Atmospheric Wave with "that most remarkable meteorological phenomenon, the Indian Summer" [see *Ath.* of Oct. 17th]—and the attention of observers was invited as to the occurrence of a similar phenomenon in this part of the globe. May we not trace indications of the existence of such a meteorological phenomenon in the popular tradition of *Martinmas Summer*—particularly celebrated in France as *Le petit été de St. Martin*? The festival of St. Martin occurs on the 12th of November,—the precise period mentioned by Mr. Birt as that of the maximum of the wave; and at that time the temperature is considered to be more genial, the skies to be bright and clear, and all Nature, though for a very limited duration, to assume a cheerful aspect.

M. R. Z.

**A Comet.**—The following letter is addressed to the editor of the *Times*:—"About 4 o'clock this morning, I detected a telescopic comet in the constellation Coma Berenices on the confines of Leo and Virgo. The positions resulting from instrumental comparisons with Beta Leonis are as follow:—

Greenwich, M.T.		R.A.		Declination.	
h.	m.	h.	m.	h.	m.
Oct. 16,	16	13	11	11	39
17	2	23	11	59	57

The diurnal motion in right ascension is about 3 minutes 12 seconds increasing, while the declination



diminishes 12 minutes. The comet is a faint nebulosity, 2 or three minutes in diameter, with a bright spot in the centre. I cannot say positively that this is not the object found at Rome in *Ursa Major* on September 23rd; but, judging from the particulars published by M. De Vico, it is most likely to be a new comet. I remain, &c. J. R. HIND."

"Mr. Bishop's Observatory,  
Regent's-park, Monday morning."

At the annual meeting of the Royal Geological Society of Cornwall—which was held last week at Penzance—Mr. R. Taylor gave an interesting account of some experiments made, in the neighbourhood of Penryn, for the purpose of testing the applicability of Prof. Schönbein's invention to mining purposes. We extract the following particulars:—One hole was charged with powder, and another with a quarter of the weight in cotton—the latter tore the rock in atoms, in fact did more than was required. They then went to another and more dense rock, and put into a hole 1½ ounces of powder; in a second hole in the same rock, 3 ounces of the cotton—less than a quarter part—was deposited, which did the work to the complete satisfaction of all present, and equal to the powder. Other experiments were subsequently made; and Mr. Taylor found that in some cases one-sixth of the charge of the cotton as compared with the powder did its work. In tamping, &c., the cotton was found to be all that could be desired—and Mr. Taylor was enabled to state that, throughout, the experiments were eminently successful, and that a fourth part of the weight of powder, in cotton, would be found to be about its strength. With regard to its effects on the air in mines, he might refer to an experiment made at Restormel Iron mine, which was not very easy of access to the adit level, which was at a great distance in the mine—they tried the cotton at the extreme end, which was some 600 or 700 fathoms from the entrance, and the lode was in hard ground. Two holes were prepared, both of which were charged with the cotton—one with a quarter the weight of powder usually used, and the other with two-sixths: the holes were fired, and the cotton tore the ground to the complete satisfaction of all present. Had the explosion taken place from powder, they would not have been able to approach the holes for at least three-quarters of an hour—but on this occasion, they all went in immediately after the explosion, and experienced not the slightest inconvenience, and all they smelt was what was emitted from the safety fuse.

**The New Planet.**—The present distance of the new planet, expressed in common measure, is about 3,200,000,000 English miles from the sun, and about 3,100,000,000 from the earth. Its distance from Uranus—whose motions it disturbs—is about 150,000,000 of miles. Its diameter is estimated at 50,000 miles. That of Uranus is about 35,000; of Jupiter, 86,000; of Saturn, 79,000; of the Earth, 8,000. Its cubic bulk is to that of the earth as 250 to 1. The new planet is the largest in our system except Jupiter and Saturn; and since these two planets, as well as Uranus, are each attended by a train of satellites, it is extremely probable that the new planet will have a similar accompaniment. We had the pleasure of seeing the planet on Thursday night from the Calton Hill. It comes to the meridian a few minutes before nine, and is within a short distance of Saturn. With a power under 200, it is not distinguishable from a fixed star.—*Scotsman.*

**Railway Metropolitan Termini.**—The *Observer* says, "The novel sight will soon be witnessed of many hundreds of men employed in the very heart of London in the construction of a railway. The London and South-Western Company have now got possession of nearly all the property necessary for the extension of their line to Hungerford Bridge; and the most active preparations are making for commencing the construction of the works without delay. There will be a magnificent station at Hungerford Bridge. The extent and style of the erection may be inferred from the fact that its cost will exceed 100,000*l.* The expenses of constructing the extension line from Nine Elms to Hungerford Bridge, including the purchase of property, will not, it is supposed, be under 600,000*l.*—making, with the station, 700,000*l.*, or the enormous sum of 350,000*l.* per mile.

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